

THE GUIDE TO HOLINESS.

[Original.]
DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. I.

BY REV. W. F. EVANS.

THE Holy Spirit and the Providence of God seem to be moving the members of all Christian churches to seek a higher and deeper experience in religion than that usually obtained. Light is earnestly sought by many souls respecting the way in which a more satisfactory spiritual state may be reached. Books are sought and devoured by the hungry soul, which promise to assist the mind in arriving at a higher Christian position. No sermons are more eagerly listened to than those which point out the means by which a perfect rest in Christ may be realized. There appears to be a general dissatisfaction with the current religious experience and the usual round of mere outward duties, and a panting for a life that is hid with Christ in God. If I were called upon to characterize the state of the Christian mind at the present time, I should say, *that it was a restless craving for an unrealized good.* The general prevalence of religious light has increased the capacity of the souls of men to receive the good that Heaven longs to impart; but not receiving according to the measure of the soul's enlarged capacity, there is a sense of emptiness. God requires more of the church to-day than during any previous century of her history, because he has given her more of light and truth. The mere common church-life, though it be a great elevation above the dead level of human depravity, does not fully satisfy the demands of the spirit,

but there is a longing for a perfect *Christian* life. The soul is consumed with a burning thirst for something it has not in present possession. It wants something to complete its bliss, it oftentimes hardly knows what. It is compelled from its dissatisfied longings, to say,

"Insatiate to this spring I fly,
I drink and yet am ever dry."

A state of internal thirst, which the water we drink only serves to aggravate, is of necessity, a state of misery. The soul can never be at rest while it desires inordinately what it has not. Desire must be satisfied or there is want, and want is misery. It is not the sole office of the religion of Christ, to create an intense appetite for spiritual good. It has power to satisfy the longings which it excites. It creates desire for a divine good, that it may satisfy all the wants of our souls.

The mind of the church pines for a closer communion with God, and will not be satisfied short of the calm happiness of unbroken fellowship with him. The restless spirit cries out amid the lifeless forms of religion with one of old, "Where is God, my Maker, who giveth songs in the night?" and exclaims in its fruitless search after him, "O that I knew where I might find him! I would come even unto his seat; I would order my cause before him, and fill my mouth with arguments." There is a painful sense of distance between us and the Holy One. Instead of feeling that God is nearer to us than our souls are to our bodies, we are conscious that there is a chasm between us. In our closets, instead of lying within his circling arms, and being sweetly pressed to the bosom of in-

finite love, there is a dreadful consciousness of distance, that we long to see annihilated. In this restless condition the appetites and passions are sometimes aroused, break loose from the feeble restraints which have held them in subjection, and assert their supremacy. Resolutions are made, but we are astonished to find how soon they are forgotten. In such a spiritual condition, the mind can legislate, but it feels the want of an executive power—a disposition and will to enforce the law. It is like civil enactments which are contrary to the public sentiment. Lifeless resolves line both sides of the path we have trodden, like the bleaching bones of men and animals that are seen on each side of the great thoroughfares leading to the Pacific coast. We hate sin, and would rather suffer martyrdom than commit it, and yet we feel that we are not free from its gigantic grasp. We know that we must have faith in order to be fully saved and find rest. We wish that we could believe. We try to believe. We desire faith. We pray for faith. But still abide in unbelief. We apply to the ordinances of God's house and go empty away, not because there is any lack in them, but we are in no condition to receive the divine good. The Gospel is still as it was in the apostolic age, the power of God to save, but we are not receptive of the divine life. Our souls are inverted. They are not fully turned towards God, but are open towards the world and hell. Ourself-will is not subdued. Our souls will not be fully open towards God, to receive the salvation he waits to impart, until our will consents that he shall have everything his own way in our hearts and lives. We sit in the house of the Lord, waiting for a word to fall from the lips of God's servant that shall meet our spiritual need and animate our lifeless souls, as fire from heaven did the clay image of Prometheus. But the words we hear are as powerless to impart life as the staff of the prophet was in the hands of Gehazi, to raise the widow's

son from the dead. The glorious truths we hear fall like rain upon a stone sepulchre. Why is this? It is because there is an affinity between love and truth. Did we love God with all our heart, the truths of the Gospel would come upon our spirits like rain upon a thirsty field. The words of Christ would be to us spirit and life.

The mind of the church is not sufficiently in sympathy with the celestial world where praise predominates. Our disposition to praise God at all times and in all places is the measure of our fitness for heaven and adaptation to celestial employments, just as the height of the polar star above the horizon indicates to the mariner his latitude on the deep. Instead of triumphant praise, there is sighing, groaning, begging, complaining. Christ says, "Blessed are they that hunger and thirst after righteousness for they shall be filled." The blessedness of panting after God we have felt, but have not realized the higher blessedness of being filled. Jesus says: "Come unto me all ye that labor and are heavy laden and I will give you rest." But our state is one of unrest—of uneasiness, discontent, and inward disquietude.

Is not the condition of many thousand sincere souls? Reader, is it your condition? If so, I have a word to say to you. If you will listen, I will tell you how your emptiness may be filled with all God's fulness. Perhaps you are almost discouraged, and on the point of abandoning the hope of a higher and holier Christian life. You have made attempts, and failed. You have climbed up the mount of purity, and slipped back. You once started out on a spirited voyage, but have been drifted back to land again. Before you yield to despair and sink down nerveless and spiritless into the power of your enemies, may I not ask you to make one attempt more? I will show you how you may believe and enter into rest, so that you can say,

"My steadfast soul from falling free,
Shall now no longer move;
But Christ be all the world to me,
And all my heart be love."

[Original.]

EPISTOLARY ILLUSTRATION OF
CHRISTIAN EXPERIENCE.

BY DORA.

MY DEAR SISTER:—Every degree of grace received must be confessed openly, in order to be retained. The light God gives to shine in our hearts, must send forth its rays abroad, in order to illuminate others.

Look upon the moon in her goings forth, and learn a lesson of wisdom! As earth recedes, and ceases to intervene between her and the sun, how increasingly does she shine forth in her beauty, and scatter her pure but borrowed light to illuminate that very earth which once intercepted the light, and cast its dark shadow upon her! When her whole body is filled with light, with what queenly beauty does she ride through the heavens, surrounded with the lesser luminaries; and how man rejoices in her brightness! By and by we see her light decreasing. Earth casts anew its shadow, and in proportion as that shadow increases the light of the moon decreases, until all light is extinguished, and darkness is on all around. So much for the figure: now for the thing illustrated.

The young convert may be shadowed forth by the *new moon*, small in her beginnings, casting forth but a faint circle of light. As the heart becomes more fully separated from earthly attractions, more perfectly purified from selfish propensities, more entirely turned toward the Sun of Righteousness, there is an increase of light, until, as the moon in her meridian glory, he exhibits to the world the character of a *mature Christian*; there is nothing that intervenes between himself and God, the fountain of light; so that the "whole body is full of light, having no part dark," and thus he becomes "the light of the world." *But he shines only by reflection.*

Too often, however, is it the case, that "those who were once illuminated," have allowed the world again to occupy a place

in their hearts; the light waxes dim, the shadow increases, and all at length becomes darkness. As the moon retains not in herself the light received from the sun, but diffuses it abroad to cheer and bless the hearts of men, so, my sister, be faithful to impart unto others the light God gives thee; and thus will He be honored, souls be blest, and thou increase yet more and more in every good work.

But will it not be *boasting* to speak of high attainments, of "perfect love," of "sanctification of the spirit?" Can the *moon boast* of her brightness, when shining in borrowed rays? "Shall the axe *boast* itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood." Is it *boasting* for the one who, by the skill of a physician, has been restored to health from a long and painful sickness, to extol the wisdom and power of that physician in making them "every whit whole?" If it be not boasting thus to do, no more will it be so to tell of *what Christ hath done for our souls!* It is not boasting to tell of the light God gives—of the salvation His grace imparts; nor is it humility to be ever speaking of our wicked hearts, our sinful thoughts, our darkness and our bondage.

For what purpose do we have a Saviour, if not to save us from all these? Has he not power, not only to *forgive* sins, but also to cleanse the heart "from *all unrighteousness?*" And if he does thus save us, is it not our duty to acknowledge it?

What though some scoff, and say "*There goes one of the holy ones?*" What though some say, as did an old gray-headed minister to one who professed to be redeemed from all iniquity, "*I am afraid of you?*" He had put the question directly to her, (knowing her to be an advocate for holiness) "Are you saved from sin?" and she replied, "Yes, sir, by the grace of God, I am saved from sin." He turned from her,

and actually ran out of the room, exclaiming, "*I am afraid of you! I am afraid of you!*"

Had the sister boasted of *native* goodness—had she advocated the doctrine that she had made her own heart pure, then he might have had some ground for his fears; but, as she taught nothing but gospel purity—as she advanced no sentiment at variance with the revelation that *Christ* is able to save *to the uttermost* all who come unto God by him—that his blood "*cleanseth from all unrighteousness*"—that he died in order to redeem his people "*from all iniquity*," he need not have thus scoffed at the idea advanced, or the profession made. *Confession of the grace received*, is the first step to be taken after believing unto the full salvation.

Yours in Christ.

November, 1859.

[Selected.]

WORK.

LORD, thou hast bid us labor,
Bid us toil,

And take up with our might and bear away,
The load thou dost give us from day to day:

The slothful idler is to thee,
Hateful to see;

Doth himself spoil,
And loads his neighbor.

With a true heart upheaving
My small load,

As thou appointest, Lord, so let me bear
The duty-burden trusted to my care;

And though my face should be all wet
With toilsome sweat;

Show Thou the road!
Enough! no grieving!

But now, my heart, be careful,
Lest thou care;

The Lord doth give me daily bread for nought,
And for the morrow doth himself take thought.

Then let me serve Him, on my part,
With all my heart,

And wait my share,
With spirit prayerful.

Ah, Lord! now add thy blessing
To all I do!

And let thy grace and help my work attend,
From the beginning even to the end.

Let each day's burden teach my eyes,
My heart to rise—

Thy rest pursue—
Thy peace possessing.

[Original.]

HOLINESS—HOW ATTAINED.

BY D. N.

THE believer that would obtain the great gospel blessing of holiness must be thoroughly awakened to a deep sense of the want of it, in order to go on steadily in the way of obedience, and to rejoice always. He must also see the danger to which he is exposed of making shipwreck of faith whilst there is in him "an evil heart of unbelief." He must take care that he lays no other foundation than that which is already laid, the Lord Jesus Christ, through whom, and by faith in whose blood, he continues in the favor of God, and "not by works of righteousness that he has done." As at first, by *faith*, and not by the deeds of the law, he was justified, so by faith, and not by the deeds of the law, he continues in a justified state. And as pardon is God's free gift, he must see that holiness is so also, that God sanctifies as freely as he justifies, and that therefore by the deeds of the law he can no more merit the perfect love of God than he could, before justification, by his good works merit that degree of love which he received when he was first pardoned. He should be sensible of the purity of God's nature, and of his law, as also of his own depravity, so as to constrain him to cry out, "I am all unclean, thy purity I want," which purity he must seek with his whole heart. He should believe that if he perseveres in seeking, and will not rest without it, he shall surely obtain it. But then, let him know that he should seek it by denying himself, taking up his cross, watching, praying, fighting, endeavoring to be found in every duty, and feeling that, after all, he is but "an unprofitable servant."

His dependence must be upon the faithfulness of Him who has promised "to cleanse us from all unrighteousness," and not upon the means he uses, or anything he does or has done. Sin being his bur-

den which he truly hates, and a full conformity to God, in all things, his earnest desire, his unfaithfulness and unworthiness should not discourage him, for he ought to be convinced that he will never be worthy, and that he is never likely to be faithful while his heart remains deceitful, which it will be while sin or unbelief is in it. Therefore, he should look to the *promises*, "whereby he might be a partaker of the divine nature," and look upon himself as the object to whom they belong, as not being made to the pure in heart, but to those who desire to be so. The language of his heart should be: "Though I am not worthy, and can do nothing to deserve a deliverance from all sin, yet my unworthiness shall not keep me from it, for He who has called me to be sanctified wholly, spirit, soul, and body, is faithful, and he will do it. (1 Thes. v., 23, 24.) The Lord hath promised to circumcise my heart, that I may love him with all my heart, soul, mind and strength, (Deut. xxx., 6); to thrust out all my enemies, and to destroy them, (Deut. xxxiii., 27); to sprinkle clean water upon me, that I may be cleansed from all my filthiness, and from all my idols to cleanse me; a new heart also to give me, and to take away the stony heart out of my flesh, and to give me a heart of flesh, and to put his spirit within me, and to cause me to walk in his statutes, and to keep his judgments and do them, (Ezek. xxxvi., 25-27);—and as thou, O Lord, art not as man that thou shouldest lie, I believe that thou wilt do even as thou hast said."

A belief of this will make him seek and expect the renewal of his soul in righteousness, in spite of all opposition. Yea, though the Lord proves him for a time by not answering his prayers and showing him, "as his soul can bear, the depth of inbred sin," and permits the enemy to come in as a flood, yet will he say, "He that shall come, will come, and will not tarry." These temptations being intended for his good, if he will exercise faith, instead of giving place to evil reasoning,

murmuring, and impatience, his soul will be brought nearer to God thereby. The Lord proves his children in various ways, before he gives them the blessing. He may delay the fulfilment of his promises for a season to try our faith, to prove whether we will continue to seek till we find, and patiently wait for his salvation, and rely upon his faithfulness to do as he hath promised, — notwithstanding our unworthiness and corruption, his delays, and all obstructions whatever. So he tried the children of Israel whom he intended to bring into the good land, but because they grew impatient, and gave way to unbelief and murmuring, "he swore in his wrath that they should not enter into his rest."

Let him, therefore, that would enter into that rest, where God is loved alone, where all is joy and peace, and where the sun shines night and day, take heed that he does not fall short of it after their example, and charge God foolishly. Let him not be discouraged by anything that he meets, no, not even by his falls; knowing that a full conformity to God, in all things, is the very desire of his soul, and to please him the only thing he would aim at. But let him act faith upon Jesus Christ — the goodness of God and his promises — by means of which his faith shall be increased, he shall receive more strength and light, and the promises shall be surely, and ere long accomplished.

No child of God, that desires to be delivered from inbred sin, should look to his unworthiness; to the length of time he has been justified; to his faithfulness and steadiness since that period; to his sufferings, neither to this nor to the other believer who is not yet delivered from the evil heart, but to Christ, sitting upon his throne, and creating all things new. Let him consider whether he now thirsts and uses the means, and looks to the promises relating to such a one, and to such a condition; one of which promises is this: "Let him that is athirst come," in the present

tense; come *now*, come *while he is athirst*, come *as soon as he is athirst*, not when his thirst is gone, for then he will not come. Besides, there is no promise for any one who is not athirst. Agreeable to this is the promise of our Saviour, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled;" and though the blessing should be delayed for a season to try his faith and patience, let him continue seeking and trusting in the Lord, and *expecting it every moment*. He should be resigned to the will of God, leaving the time, manner, and results to him; only, he must resolutely persist in seeking and expecting, because he who has promised cannot lie. Nothing pleases God more than such a well-grounded confidence in him as is not to be shaken on any account. No; though He should seemingly refuse to satisfy his desires, and should deal with him as with the Syrophenician woman, whose faith he so much applauded, as God is true, he will meet with her success; for he shall be delivered, and that ere long. Let his faith lay hold on these Scriptures; "O that Israel had walked in my ways," (here is obedience,) "and that my people had hearkened unto me," (that is, believed me,) "I should *soon* have subdued their enemies." Mark that word, *soon*! "And shall not God avenge his own elect, which cry day and night unto him? I tell you that he will avenge them *speedily*!" Also, observe that word, *speedily*. Reader, may the Lord impress it upon thy heart, that if thou art sincerely seeking the blessing, He may *speedily* avenge thee!

THE TONGUE. — "A wise man will hold his tongue till he see opportunity; but a babbler and a fool will regard no time. A backbiting tongue hath disquieted many; strong cities hath it pulled down, and overthrown the houses of great men."
—*Son of Sirach*.

DEATH. — "I never had and never could feel any horror of death simply as death."
—*Coleridge*.

[Original.]

GOD ALL-SUFFICIENT.

BY REV. F. B.

MANY and glorious are the names under which God has been pleased to reveal himself to the human family. Perhaps none of them is more calculated to fill the soul with unmingled satisfaction and confidence than this — "The All-Sufficient."

It is like a description of a great ocean into which run, incessantly, innumerable streams; or, rather, from which flow a thousand rivers without diminishing its infinite volume.

His sufficiency does not depend upon supplies from without. There was a time when no eye gazed upon his glory, no voice hymned his praises, no heart felt his love. Infinity was filled with his awful self; but there was no defect in his happiness. Happiness with him is not a circumstance of his existence, but a necessity of his nature. The creation of moral intelligences did not add to it, it only gave direction to its outflowing.

If every such being were destroyed, the act of destruction would not lessen it; it would only lessen the number benefited by its operation. You may cut off every stream from a fountain, but the fountain will be as full as ever. Our "goodness reacheth not to Him." We may benefit each other, but we have nothing to confer on the *All-Sufficient*.

The holiest are mere dependants on his bounty. To whatever height of holiness we may attain, *our* holiness can never become the object of the soul's trust without spiritual loss. It would be the vain attempt of a sunbeam to live without the sun; or of a stream to flow on when separated from its source. Our conscious purity is the spring of inconceivable enjoyment, but we hold it by virtue of our perfect faith in God. In him every converging line centres. Strike in an opposite direction, and we become entangled in the "beggarly elements" of self.

God, in all his entirety, is the object of the intense love of the purified heart. There is no deformity or uncomeliness in him, as viewed by the eye of holy affection. There is no portion of his character that repels us; no isolated act that is dubious. With the most perfect abandonment the soul flings itself into the mighty ocean. It cannot realize the extent of the ocean, but it feels that it is *all-sufficient*. Draught after draught is enjoyed, but when the soul is filled, our fulness is only a drop. It quickens, it exhilarates, it brings heaven into the soul, but it is only a drop! It makes less impression upon the mighty volume than a drop, caught up from the broad Atlantic, would make upon that vast body of water.

A thought of exhaustion never crosses the mind. The more extended our experience, the better view we get of the limitless ocean, and a wider prospect only creates more fervent longings after "all the fulness."

Intenser and more extended realizations only cause the holy soul to "press hard after God." Unutterable longings spontaneously break up from the depths of our being. It has no desires that do not flow toward God; no motives that do not spring from him. It looks abroad on the beauties of nature, and sees nothing but God; God, shining in the sun, reflected on the rainbow, sparkling in the dew-drop, careering on the winds, speaking in the storm.—Not that nature is God;—but, inasmuch as it is the unspoiled workmanship of his hands, it is redolent of the power, wisdom and goodness of the divine Architect.

The perfect Christian looks into his own heart, and sees God sanctifying his affections, regulating his desires, purifying his conscience, illuminating his understanding, correcting his judgment and modifying his will. He looks by faith to heaven, and amid its light and glory and beauty sees nothing but God. He lights up the radiant faces of angels, and speeds their lovely wings. He diffuses ravishing sym-

phonies through the air, and decks the green pastures with immortal flowers. God is in the light of its temple, in the glory of its gates, in the splendor of its precious stones, in the fragrance of its bowers, in the music of its choirs. Truly, "the pure in heart see God"—clearly, gladly, spiritually; in heaven, on earth, everywhere, at all times; and the never-ceasing song of their souls is, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

Berlin, Conn.

[Original.]

MEETING A DIFFICULTY.

BY Y. J.

Do not individuals professing the blessing of holiness submit often to disturbance of mind from which they might, by taking proper steps, relieve themselves as soon as the waves are perceptible? Perhaps it is necessary that the soul should be tried, and hence temptation. But is it necessary that the influence of one temptation should harass a soul for weeks, or months? And if by carelessness the professor of this blessing commits an act compatible with the teachings of Christianity, is it according to the divine economy that the soul should grieve and regret that act, and occupy the time in remorse which ought to be spent in seeking God's forgiveness, and settling the matter at once with God? Or if Satan would convince us that we were never converted, or never sanctified, should we throw our feelings open to the influence of such a temptation, and suffer the consequent pungency of feeling for a length of time, reasoning the matter, and arguing with Satan? In most cases the subject of such temptation will not be able to decide whether the conviction is from Satan or the Holy Spirit. The best way is to take the trouble to a throne of grace, and if the soul was never converted, or never sanctified, the desired blessing can *there* be

received, and the "suggestion" coming from whatever source it may, need no longer trouble the mind. *Present faith for a present and full salvation.* Sister E., an intimate and talented friend of ours, once laboring under the temptation that she had not received the blessing of perfect love, (which she professed to experience a little before the time alluded to, and as to the reception of which we had no doubt) broke in upon our reverie while we were pacing the floor collecting a few thoughts for the pulpit, about two years ago, by inquiring "what we would do under similar circumstances."

After a moment's thought, which convinced us that, whatever may be the fact now, even if the blessing had not been experienced, there was no reason why it may not now be received. And accordingly, after asking sister E. whether her consecration was complete, we inquired "whether she could now, **JUST NOW**, (supposing she had never sought the blessing) at that moment rest upon Christ for a full salvation, and could she believe that his blood cleanseth *her* from all sin?" Faith struggled through the silence, and a moment's thought brought the affirmative, and had sister E. not uttered a word, the expression of countenance would have indicated that the troubled sea had become a calm. Though she has had some changes in her experience, a late interview convinced us that *Christ was precious, and she was on the mount of rejoicing.* The lesson was of peculiar value to us, and often have matters of dispute between us and the enemy, which if allowed to protract, might have driven us to despair, been settled, *yes, permanently settled*, at a throne of grace, as we have, in the face of temptation, and in the spirit of suggestion, thrown ourselves on the broad promises of God, exercising present faith for present salvation — Salvation from **ALL SIN**.

We should like to describe the scenes our eye of faith has beheld, as the Sun of Righteousness has burst out from behind

the clouds, while we have adopted the above remedy, but language fails. Satan cannot bear naked faith.

O ye despairing ones, *kneel down where you are. Cast all on Christ. Believe He saves you, yes, from all sin. Never doubt it. Then praise God with all your might.*

Canada West, Oct., 1859.

[Original.]

RELIGIOUS CORRESPONDENCE.

FROM R. A. W. TO E. B. D.

I WAS much pleased when you assented to the proposition of a correspondence between us, for I believed that it would prove a source both of interest and profit to me. I need not repeat to you how much I enjoyed your company during my stay in Columbia. In this day, when so few seek and obtain "the fulness of the blessing of the gospel of peace," the sanctified Christian, finding but few congenial spirits, is for the most part, like "the sparrow, alone upon the house-top." We are social beings, — creatures of sympathy; nor does religion blunt the sensibilities of man's nature; on the contrary it tends to refine, to purify, to regulate, and to render more susceptible, the whole machinery of his moral and social affections. Hence it is, that saving when in communion with God, the holy man has no sweeter moments than when in communion with one of the same anointing. I love all of God's children, even the weakest "babe in Christ," but with none do I experience such a commingling of soul as with those who have been made every whit whole by the all cleansing blood of Christ. And the thought just now occurs to me that there is nothing strange in this, for it was for this very thing that the Saviour prayed, John 17:21; and it cannot be expected that this *oneness* of soul will be experienced in its fullest extent, only by those who realize the fulness of the saving power of Christ.

But not only was our meeting a source

of pleasure to me, but also of much profit. Your brighter evidence, more constant and steady experience, brought vividly to memory the days when like you, I, for months, walked in the unclouded light of God's love and favor. I resolved, through grace, that that state should be mine again. As I told you, I had not entirely lost the evidence of the blessing, but it had become dim and variable. I noticed also that you were not only diligent in trying to induce others to seek the blessing, but you were

"Bold to declare that your Lord
Had wrought a perfect cure"

in your own heart. This strengthened my convictions that in both of these things I had failed to do my whole duty and had thereby grieved the Holy Spirit. While I did this thing, all was well, and I was daily, more than conqueror, but just as I failed to "*stand up for Jesus*," fully, in the same proportion I found myself as one "that beateth the air."

And, now, Bro. D., that I am trying to do the whole will of God, the clouds of doubt and uncertainty have fled away, and the witnessing Spirit shines with the clearness of light upon his own work within my heart, revealing the absence of all sin, and the presence of perfect love to God and man. I preach holiness "publicly and from house to house," and in so doing my own soul is blessed. Night before last, to a large family of Christians the Spirit gave me boldness and utterance, to tell of the glorious things which God has prepared for all of his people here on earth. What effect it had upon others I know not, but I went to bed happy in the Lord. Even while I write my inmost soul praises the Lord. O, how I love to talk about the All-Saviour! I could almost wish to be ubiquitous, so that I might now, and at all times, be present with every member of my charge, to urge them,—to encourage them to seek for the great blessing.

I know that you will join me in praising

the Lord when I tell you that the leaven of holiness is beginning to work among my people. Several of them are becoming very much interested on the subject. I have sent for a number of copies of Rosser on Experimental Religion, from the distribution of which I expect considerable things.

And now in conclusion I crave an interest in your prayers, for me and for my people. Pray for me, that I may be able to set my face like flint against the opposition of the enemies and the more chilling indifference of the pretended friends of the doctrine of salvation from sin in this life.

Pleasant Grove, Maury Co., Tenn.

June, 1859.

[Selected.]

"SIN REVIVED, AND I DIED."

Romans vii., 6.

LORD, a better heart bestow,
Hear a sinner's broken prayer;
Full of weariness and woe,
To thy mercies I repair.

Once I thought I would amend
All the evil of my ways;
To thy throne my steps could bend,
Do thy will and gain thy praise.

But in vain I toiled and prayed,
Still I did but sin the more;
All the efforts that I made,
Showed me weaker than before.

Now I find no hand but one
Can deliver me from guilt;
On the merits of thy Son
All my confidence is built.

Ruined, helpless, and forlorn,
To the Saviour's cross I flee;
Oh! since Christ my sins hath borne,
Let my burdened soul go free.

THE WILL.—"The all holy will is coincident with the will of God, and therefore secure in its consequences by his omnipotence; having, if such a similitude be not unlawful, such a relation to the goodness of the Almighty as a perfect time-piece will have to the Sun." — Coleridge,

[Original.]

SANCTIFICATION BOTH GRADUAL AND INSTANTANEOUS.

BY D. NASH

IF any should ask whether sin is a gradual or instantaneous work we should answer, it is both. And so is justification. A sinner is first convinced of sin — shown his unbelief and that his own righteousness is as filthy rags. By continuing in the means of grace, he grows in the knowledge of himself, of sin, and of the nature of faith, and some days, weeks or months after he is justified. Some are convinced at one and the same time of sin, unbelief and the insufficiency of their own righteousness to merit God's favor, and they receive power accordingly to forsake sin — renounce themselves and see the great need they have of Christ; and relying on his atonement, they are instantly set at liberty. It is easy to perceive in both these cases, that the work is gradual; the one is much more so than the other, and yet, the removal of guilt or the act of justifying is *instantaneous*. In like manner, a believer denies himself, mortifies the deeds of the body, strives to suffer, and to do all the will of God, endeavors to maintain a watchful spirit, and to keep under all his corruptions that they may in no wise have power over him, but after all, finding he is sometimes taken off his guard, by means of which, he is overcome by impatience — pride — foolish desires, vain thoughts, and sometimes led to murmur at Providence; yea, to neglect duty — to grow weary in ordinances — to be cold — dead and wandering in the use of them, and to give place to lightness, unprofitable talk, and unnecessary speaking of the faults of others; he is more convinced of the sinfulness of sin, the deceitfulness of his own heart, and the preciousness of Christ, whereby he sees that every moment he needs the merit of his death, and his constant teaching, but more especially he wants him as a king to destroy all his en-

emies. By means of this great opposition which sin makes, he is made very sensible of the absolute necessity there is of having it totally taken away, root and branch, and therefore strives against it with all his might, though the more he is determined to have it destroyed the more it opposes; and the believer who is thus struggling for mastery, feels the power and strength of it perhaps in a greater degree than another who is not like-minded. It is very probable when sin is at the height, the believer fighting against it, as it were, foot to foot, and he feels sin more strong and powerful, and he is so put to it that he thinks he must yield and can hold out no longer, then it is that Christ, the captain of his salvation, steps forth, and stays it with the brightness of his coming, then in an instant the opposition ends, the carnal mind vanishes away, and the soul is set at *full liberty*. Nevertheless after this, there is a constant growing and receiving more and more of the image of God, till we are ripe for glory. And this deliverance from inbred sin, as well as the deliverance from guilt, may be within a short time after we begin to seek it as we ought. For we do not read in the Bible that we must seek it so long a time at least, before we should expect to receive it, or that a sinner has greater encouragement to expect pardon much sooner after he begins to seek it in good earnest, than a believer to expect freedom from inbred sin, when he seeks it with his whole heart. It appears very clear that the Scriptures give the same encouragement to the one as to the other. Why so comparatively few obtain a liberty from all sin, and so many experience the forgiveness of sins, a good reason may be assigned. Many believe and seek the one; but few believe and seek the other.

That the destruction of sin is instantaneous, is evident, because the rooting of it out, or making a full end of it, depends not at all upon the merit of works, nor upon our faithfulness, any more than justification depends thereon: but entirely upon

our believing God that he will do as he has promised, and upon his faithfulness to accomplish what he has engaged to do upon condition of our believing. If it should be said, there is a great difference between a seeker and a believer, and that more is required of the one than of the other, it will be allowed there is none with respect to meriting any thing.

If means are to be used by the one, so are they by the other, and as the one, so ought the other to look through them to Christ. What the one should expect from them, the other ought, and no more. The believer has no more to bring than the sinner, and can receive nothing from God in salvation, but by faith, being sanctified as well as justified thereby, Acts 26 : 18. By faith we obtain promises, Heb. 1 : 33.

It is with sin as it is with a tree, you may lop off its branches, but they will grow again; take it up by the roots and it will perish: you may imagine a particular sin is destroyed, and then aim at the destruction of another; but because the root remains, you will find, when a proper occasion offers, that that sin, though apparently dead, shall rise again, and attack you with as much or more violence than ever, and because you thought it dead, you will be in greater danger of being overcome by it, and this may be the case after it has been asleep for years: To aim at the destruction of any one sin, without laying the axe to the root, is like rocking a child to sleep, whom you may quiet for the present, but he will awake by and by, and give you as much if not more trouble than ever. To strive to have the heart cleansed from all corruption by destroying one sin after another, is never the way to cleanse it, for who knows even the thousandth part of his sins? And if any had a thorough knowledge of all the branches springing from the root of sin, he would require an eternity to purify his heart in, seeing he is so long before he can apparently accomplish the destruction of one:

and after flattering himself for a season that he has entirely conquered it, he is again as violently assaulted by the same, as if it was the only sin remaining, and all the rest were totally destroyed, though perhaps a host of them, after a while, attack him altogether and drive him almost to his wit's end.

The destruction of sin being an act of omnipotence, it is not effected "by might, nor by power, but by my spirit, saith the Lord." It is destroyed at a stroke when the Lord lays to his hand, dries up the fountain, and unites us wholly to himself. However, if we desire deliverance we must use the means, but we must expect no more from them than the Israelites expected from the blowing of ram's horns, yet had they not performed that command, God would not have thrown down the walls of Jericho; not being bound by his promise to do it, but upon following his directions. So only the mighty power of God can throw down the walls of indwelling sin in our hearts, and he will not do it, but in the use of the means he has ordained. Sanctification, therefore, must be acknowledged to be a progressive work, but the destruction of sin an instantaneous act.

Reader, art thou a seeker of full Redemption in the blood of the Lamb? Consecrate your all to God; that is: Be obedient to the *will of God*.

Believe *simply*. Cease seeking it by works. Come to God just as you are, and believe the promise only: fear not, doubt not, hesitate not, but come like a needy, humble child, to a beneficent parent, and cast your naked soul on the naked truth.

Believe *unwaveringly*; Be resolved that you will rather die than doubt. God cannot tell a lie, therefore be determined to believe him: A mighty man in Israel once said, "I would rather lay my head on this pulpit side and have it severed from my body, than I would doubt the truth of my royal Master." He hath said, and shall he not do it? He hath spoken

it, and shall he not make it good? "And blessed is she that believeth, for there shall be a performance of those things which were told her from the Lord."

Milford, Ct., Nov., 1859.

[Original.]

THE HOLY GHOST—SUBSTITUTES.

BY B. M. A.

THE Holy Ghost is promised to all God's ambassadors, as a special gift. It is the right and duty of every truly called minister to have it; but in the absence of this power we have a great many substitutes—a few of which we will mention:—

1. *Logic.* Surely a glorious qualification, in the right place, but simply ridiculous as a substitute. We have a vast amount of logical preaching; our theological rifles, are loaded with exceeding care; the aim is steadily and coolly taken; the bullets of truth are propelled straight to the mark, but hit it as balls of paper might a mountain of iron.

2. *Rhetoric and Elocution.* We have seen the Redeemer of men so presented that his friends scarcely knew him. We have heard the gospel (as it was called) preached in such a way that we could think of nothing like it, but a grand display of spiritual pyrotechnics; rockets of imagination went streaming away into the heavens; all sorts of fires from angel luminaries down, winding up in involved blazings of many-colored lights, and a terrific explosion, leaving us peering out into the darkness that followed, and asking "Where is Jesus?"

3. *Learning.* Sanctified by the cross, it is a powerful weapon, but, used only as a means of astonishing the ignorant, absurd. We have heard the roots of words laid out as bare as your hand's back, and astonishing expletives sprinkled along in the sermon profusely enough to suggest dictionaries, instead of Bibles or prayer-books.

Alas! the hungry sheep go mourning for "green pastures" and "still waters."

4. *Theology.* When this is on fire, it is of priceless worth; but when the fire is wanting, it is nothing. We heard one of these grand-forceless theological sermons not long ago, and it reminded us of a locomotive with brass, steel, and iron in perfect polish, with wood and water in their places but no fire, and therefore in the way, as it stands on the track, of every drayman or foot-man that has occasion to pass by it.

5. *Main Strength.* We use this term, for we know of none that so well describes the vast display of physical force with which some men preach, or pray, or sing, at the altar. If it were not so solemn a matter we should sometimes smile at this way of doing God's work; yet many mistake it for the true way, while there is all the difference there is between a cannon loaded with ball, and one with blank cartridge; the one does execution, the other makes a noise. Logic, rhetoric, elocution, learning, theology and physical power, are but the table and dishes; the people want food, and these are poor substitutes for it. The Holy Ghost must be the power, these are only the machinery. A gifted writer says "so much the more, a man can make of himself, physically, mentally, and morally, so much the more has he to give to Christ; but when all is done, of what use is it if he lacks inspiration?" An altar candle may be of the purest wax, run in the straightest mould, with the most orthodox wick, and put into the golden candlestick with every approximate ceremony, but after all what is the use of it unless it burns? A penny tallow candle that gives light and heat is better.

Harlem, Sept. 21, 1859.

UNSEEN USEFULNESS. — "The brook which runs under the grass as if too modest to show its clear waters to be seen, may do as much good as the noisiest torrent. — Prof. Edwards.

[Selected.]

THE PROPHET ELIJAH.

BY WILLIS GAYLORD CLARK.

AMID the wilderness alone,
The sad foe-hunted prophet lay,
And darkening shadows, round him thrown,
Shut out the cheerful light of day;
The winds were laden with his sighs,
As restless 'neath a lonely tree,
His spirit, torn with agonies,
In prayer was struggling to be free.

For on its prison'd essence, hung
The cumbrous bonds of earth and care,
And, while the branches o'er him flung
Their murmurs to the desert air,
Unbidden longings to depart
Swelled in his pained and wearied breast,
Till, with a supplicating heart,
He prayed to die and be at rest.

He long'd in heaven's unclouded light
To wave his spirit's ransomed wings.
To bathe them in th' effulgence bright
That from the fount of glory springs;
There was no tie to bind him then,
Beneath the mysteries of the sky,
An outcast from the haunts of men,
Hid, save from God's unslumbering eye.

He turned from shadows, and the cloud
Which earthly hate had round him spread,
And to his faithful friend he bowed
In humble hope and solemn dread.
He paused — and o'er his senses worn
Sleep's dewy cloud in silence stole,
And radiance, like the gush of morn,
Was poured upon his dreaming soul.

And lo! the wide untrodden waste
Around in beauteous splendor glowed
And, with transcendent beauty graced,
An angel form before him stood;
His voice, like music, charmed the air,
His eyes were kind with light benign,
And in transcendent beauty there
He stood — a messenger divine.

He spoke of blessings, — and his word,
Which fell upon the dreamer's ear,
Aroused to life each hope deferred,
With fragrance filled the atmosphere;
Then like some gorgeous cloud of light,
Dipt in the sunset's golden ray,
The angel took his upward flight,
And melted in the skies away.

Then with sweet sleep refreshed and food,
Through many a weary night and day,
Till Horeb's mount before him stood,
The unwavering prophet went his way.

[Original.]

ZEAL.

BY Y.

"Jesus their toil delighted sees,
Their industry vouchsafes to crown;
He kindly gives the wished increase,
And sends the promised blessing down."

ZEAL in the work of God is the love of Christ constraining us to do his will, and seek his glory. It grows like every other grace, by cultivation. A measure of it is imparted to us in first love, and the young disciple talks of his Saviour whom he has recently found, with such power or simplicity, that the hearts of others are awakened and deeply affected. This increases the inward testimony of the Holy Spirit in his own heart, and also his confidence in God; thus joy and clearness shine upon his path. All may retain the first ardent, inspiring energy of the grace of God, and never have a cloud of doubt to shade the Sun of Righteousness from their spiritual vision — like the steady orb of day, they may run a ceaseless course of duty.

Whitfield was one of those never-wearying, never-flagging spirits who retained his first love to the end of his days. Wesley was another, yet the latter had the benefit of faith in that prominent doctrine of the Bible which insures the safety of the Christian through all the emergencies of his warfare — the entire sanctification of the soul. This steady, single eye *we know* is the will of God concerning us, and meets constantly the divine approval. It is not true zeal to be hurried, agitated, over-anxious, and careful with slavish fear. No, there are a few shades of difference between this and the ever ready lookout for something to do, whereby to honor the Master, who has with our full consent, enthroned himself in our hearts. *Instant, in season, and out of season*, is the active law ruling this inward kingdom. Christ's claim must be laid upon all whom we providentially or incidentally meet. True, there are various ways of doing this; and

not always in words, but in our actions and example we may speak loudly in reproof of evil and encouragement of good, and yet silence will not perform the duty of the voice. Many opportunities of laying the claims of God upon the soul occur only once in a lifetime, and when the favored season is passed in neglect, then we clearly see that we were not prompt, and have lost that good which was within our reach. We meet persons, friends or strangers, transiently, yet time enough to give a word, which may be a nail fastened by the Master — a note of warning or encouragement — but we must seize the moment; if we let it pass in idle reasonings we are left to unavailing regrets, and feel a sadness upon our spirit which too plainly tells us we are shorn of our strength. We sigh in vain for that opportunity again. Ah, no; it is forever past; that gem is not to deck our crown; some one else, with more simple obedience, will receive the reward of well done in that case.

Oh, this slackness, which is the absence of zeal, robs us of much glory, as well as comfort. There are some other things which slacken our zeal: self-indulgence and worldliness—when these creep stealthily by degrees, here and there, in this thing and that, then we become *too refined*, *too worldly wise* to be zealous, and the reason is very apparent—we have ceased to keep with diligence our own vineyard, and of course we are not mindful to watch with loving care the thrift of others.

But Satan often transforms himself into an angel of light, and keeps up a sort of zeal in the soul when all the other graces are in a waning condition, and permits words to come forth when all the life gives the lie to them, and they fall powerless upon the ear, and are perhaps turned into raillery against the cause of Christ, because of the great inconsistency of the character.

True zeal is the inmate of a watchful, pure heart, which has learned to deal faithfully with self, and fully understands

the doctrine of the cross, the form of a servant, the spitting, the scourging, the nails and the spear. It has made the reckoning with loss and privation, not only for happiness and self-preservation, but the sympathies are drawn out for the suffering and afflicted, and we dare not revel in self-indulgence while a fellow member of the same holy body of Christ is in need of what we can well spare, and not be deprived of any comfort either. Zeal brings forth its fruit if the whole character is consistent, but it makes sad havoc where the flames of worldliness prevail, for it holds up the would-be Christian to the gaze and sneer of the infidel and the wicked, who are acutely sensible to all genuine religion, and know pretty well when they meet with a counterfeit article. We should be able to say "follow me as I follow Christ in all my weakness, but true faithfulness." Zeal is full of good devices and plans to reach the impenitent, careless, and lukewarm; this quickening zeal incited Paul to catch many with guile, that he might save some.

Much depends upon the early habits of the young Christian; if he begins his new life with strength of purpose to see results of his activity, he cannot be happy or feel safe unless this activity is continued, so that his love and zeal sweetly harmonize together, and he becomes a model disciple, yet doing no more than he ought to do to keep himself in a state of salvation. There are some in a sanctified state who fear activity lest their inward peace is jarred, and the enemy afflicts them with the temptations that quietness and slowness is the rest of faith. "He that believeth shall not make haste," is a favorite text with them; yet a holy prophet in speaking of Christ, said, "the zeal of thine house hath eaten me up." Another was clad with zeal as with a garment. We can learn to be patient, and *zealous, too*, and find by blessed experience the inward calm retained in the midst of great earnestness for the honor of Christ.

We may venture to ask for as much zeal as the body can bear, the time and talents improve, and we will find continual well doing is a great invigorator to all the powers. David prayed, "Quicken me, O Lord," and we need the same request uttered and granted while in this state of warfare and responsibility. In our next state of felicity the soul and body will be in such a happy equilibrium of wisdom, love and purity, that we will not need any urging in the holy service of that peaceful kingdom. But until we arrive there we must seek the power of rising upward and drawing others with us; this must be constantly exerted to keep our good in motion, or in other words retain our union with Christ. "Without me ye can do nothing."

[Original.]

THE CROSS AND OUR MERCIES.

BY A. J.

THE WAY OF THE CROSS.

I HAVE no fellowship with an experience that knows nothing of temptation. Where Christ is, there is the cross, the wilderness, the tempter; the agony, if not the bloody sweat; the labored prayer; the heavy cup, though but a drop of his; the plaintive cry, "My God! my God!" etc. I do not believe in the Christian that is "always happy." The servant is not above his Lord; it is enough if he be as his Master, conformed to the man of sorrows, filling up what is behind of his sufferings. His soul was exceeding sorrowful, even unto death. His prophets and apostles had to share his baptism; he was straitened until it was accomplished. Such as choose Christ, choose this way. When they dedicate themselves, they lay them on the altar. As one said, "they must pay the price."

We need not wait for hindrances to be removed; for hedges to be broken down; temptation to cease; or the way to be made plainer. We are placed here in a

world of sinners; we are set against the powers of darkness. Our work is to contend with spiritual wickedness in high places. The road to heaven lies through this "valley of the shadow of death." We cannot get round it; here we conquer or fall. Here we are comforted by the rod and staff. Here we may fear no evil. Here we may rejoice and sing. Here we may not only see his footprints now and then, but here we may lean on Jesus' bosom. In this valley we may be trimmed and shorn of self; we may rise higher in divine life; we may be as God would have us to be, and that is all we can aspire to be. We may do all that which he would have us to do; and what more can man or angel desire to do?

We are in the lot he has appointed us. Our work is the task his providence has assigned us in order to obtain the reward of obedience that awaits us. Why then delay for times to be changed for the better? We may wait for the atmosphere to clear away as many more long weary years, and then die of inactivity in despondency.

Then let me fill up the present to advantage, doing whatever my hand finds to do. This is the seed time of an eternal harvest. I must go on my way rejoicing, though perhaps often weeping, not with my head like a bulrush, as though borne down and brow-beaten by the foe, but with a free, healthy countenance, as a servant of God, an heir of glory. And though we have the cross, let us remember that

"Mercies are new every morning."

With the rising day I look up to see what I can behold of mercies. "Thy mercies are new every morning." The light, the air, all the beautiful objects that meet the eye, food, raiment, health, and safe abode—all these, and countless more, "How great is the sum of them!" These all testify the being, the goodness, the faithfulness of God. These are common to the just and unjust; how, then, are

they means of increasing my faith? Because they are blood-bought mercies. They remind me that Jesus died, and lives for me. They are daily tokens of the love of God in Christ. Were it not for the Lamb slain our world could not have stood, or not for us. The guilty pair must have sunk, and future generations have been annihilated by the prevention of being, were it not that a ransom was provided, and man thus preserved for salvation. Of this, the morning and evening remind us. By this, faith is increased, and spiritual comfort grows. God, who rules all nature and gives the seasons, will as surely give the Spirit to them that ask him; both is the invariable law of the Eternal mind; one might as soon fail as the other. When I see his works in his own light, then I see their Author. This is all the Christian lives to see. His presence is our paradise; his seeming absence our pain. Without the hiding of his face there is no darkness—no dread on the cross, if Jesus be there.

N. Gower, C. W.

[Selected.]

HEART SEARCHING.

BE exact and impartial in searching your heart, to find out your state. Trifle not in this great work of self-examination. Be not afraid to know the worst of yourselves. Make a thorough and critical heart-anatomy. Try whether "Jesus Christ be in you." As the goldsmith brings his gold to the balance, so do you weigh yourselves in the balance of the sanctuary. Judge not of your state by the common opinion of others concerning you, but by Scripture characters. Bring your virtues to the touchstone, pierce them through, to try whether they be genuine graces or moral endowments. See whether your treasure be that "gold that is tried in the fire." O how many are deceived with imaginary felicities and empty flourishes! Take heed with being put off with

gifts, instead of grace; with conviction instead of conversion; with outward reformation instead of saving sanctification. This is the undoing of thousands. Why will you not use as much diligence for your souls as you do for your bodies or estates? If your body be in a dangerous disease, or your estate at hazard in an intricate suit, you will run and ride and make friends, and pay money, to know what shall become of them, or to secure them; and are not your souls worth more than your bodies or your estates? Press yourselves with such serious questions as these:—"Heart, how is it with thee? Art thou renewed? What life of grace is in thee? Are thy graces of the right stamp? Whither art thou going?" And be sure you get distinct and positive answers. Let not thy treacherous heart dally with thee. Be not put off with general hopes and groundless conjectures. A man is easily induced to believe what he would have to be true. But rest not there; try further; make it out how it comes to be so; detect and answer every flaw in thy spiritual state. Yet after all suspect thine own heart, call in aid from heaven; desire the Lord to search thee; and be willing to be sifted and to be searched to the bottom. David is so intent upon this, and so afraid of a mistake, that he uses these emphatic words, when praying for the divine inquisition: "Examine, O Lord, and prove me, try my reins and my heart." So the Christian should desire to be tried and purged, that grace may appear true, sincere and solid. To be without such a thorough sifting, is as much as your souls are worth. Take, therefore, the most effectual course to clear your state to yourselves, and be not put off with any answer but what will be accepted by God at the great day.

HABITUAL BENEVOLENCE.—"This very habit above all others, cultivates that calm equanimity on which soundness of judgment so materially depends. Habitual benevolence and financial ability are inseparably connected. — *Wayland*.

[Original.]

DR. AND MRS. PALMER.

THE WONDERFUL WORK OF GRACE IN ENGLAND.

We know that our readers will give glory to God, for the glad tidings contained in the following communications. We are favored with full accounts of the work under our beloved friends, Dr. and Mrs. Palmer, through our N. York correspondent, as well as directly from England, by the letter of Bro. Boyer. We regret that the letters from the former were not quite early enough for the Dec. Guide.

BOWDON, NEAR MANCHESTER,
Nov. 11th, 1859.

Dear Bro. Degen,

Knowing you will feel interested in the movements of our dear friends Dr. and Mrs. Palmer, in this country, I forward you a copy of the first and second numbers of "Revival Letters" by Mrs. Palmer; which I have published with the view of spreading information in reference to the great work God is making them the instruments of accomplishing. A great door and effectual is now open to them, and our conquering Lord is making bare his holy arm in our midst. This visit to us is exceedingly opportune. An increased interest in the subject of Holiness has been apparent for some time, which the publication of Mrs. Palmer's works in this country has been one great means of awakening and advancing. We as Methodists, are beginning to feel that this precious doctrine is not only an important article, in our creed, but that it must be enforced and held up as the present privilege, and therefore the present duty of all believers in Christ, a blessed reality to be felt, professed, and evidenced. And though we deeply mourn that the witnesses of its attainment are still comparatively few, very few, yet the number is on the increase. "To God be all the glory!" Among other denominations of Christians too, attention has been drawn to the subject, and to some extent a spirit of inquiry awakened, as the result of the circulation of Dr. Upham's works, and the labors of Professor Finney. And then the tidings

of the great revival of religion in the United States have stimulated the people of God here to seek and to expect great things. Such a spirit of prayer and faith has perhaps never before prevailed throughout these Islands. Already we see the first fruits of this, in the gracious visitation from on high which has descended upon the north of Ireland—a district of country to which no eyes were turned with the expectation of a revival of religion. Almost anything else from such a quarter would not have occasioned surprise, but this has come upon us as in an especial manner a boon from heaven. Such indeed it is, and it has already been carried across the channel and the work is now going on with power in Scotland and in Wales. We look upon these as an earnest—a blessed, hopeful earnest of a glorious harvest of precious and immortal souls to be gathered into the fold of Christ. Our dear friends are absorbed in the great work of gathering this harvest, and wondrously is the Lord prospering their labors, as the accompanying letters will show. Dr. Palmer writes me that seventeen hundred names have been given in at Sunderland during the past three weeks of persons who have been blessed with either pardon or purity, and the work still seems to be increasing in power. "All glory be to Jesus!" Rejoice with us, dear brother, and join us in praying that this mighty and glorious pentecost may sweep over England, and extend onward until "The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." I receive the monthly numbers of the "Guide to Holiness" with great expectation of a spiritual feast, and am never disappointed. I know several other subscribers who can also bear similar testimony. May the Lord continue to prosper the work of your hand upon you.

I am, my dear brother in Christ Jesus,
Very affectionately yours,

EDWARD BOYER.

P. S. Mrs. Palmer has herself been anxious to write to you, but the claims of Christ's work have been so urgent and pressing of late, that she requested me to send you a few lines: and I thought I could not do better than send her own letters, which you will of course make any use of, you may think fit.

[We are obliged to omit the letters from Mrs. Palmer sent by Mr. Boyer, to make room for those sent through *our New York correspondent*.]

SUNDERLAND, OCT. 20, 1859.

You ask, dearest S., "Are you holding meetings? &c. &c." Every where we have been since we left our native shores, we have been engaged in meetings. And through grace alone can say, we have seen in every place scores saved.

For two or three reasons we did not engage in any regular series of meetings in England before going to Ireland—we soon heard of the great work in Ireland, and desired to witness it—so glorious was it, that we suffered ourselves to be detained there beyond our anticipation.

The Conference was held at Manchester—we arrived a short time before its close,—made a pleasant acquaintance with many of the ministers. Rev. Dr. Young, ex-president and author of "Suggestions for the world's Conversion" &c., and the Rev. I. Waugh were the first to greet us—and such a greeting! you would have been interested in seeing it.

Though we had invitations to labor at various points, yet, in view of the unsettled state of things we did not enter so fully any definite field of labor as we would otherwise have done. During the two or three weeks we remained at Bowden, near Manchester, we held extra meetings most of the time, not a few received the blessing of pardon and others that of purity.

From the time we arrived in this country, Rev. Dr. Young has with most earnest, affectionate solicitude, urged us to

make his district the point where we should commence our more especial labors in England. He does not hesitate to tell us as a *Christian brother*, that he has long loved us, and watched our movements, as kindred spirits, and fellow laborers in the kingdom and patience of Jesus—and he also says that he has with the certainty of all victorious faith, looked forward to our coming, as a matter of more than ordinary moment in connection with the interests of Zion in England. I would not say this, but I know you pray much, and it seems due to you, in view of your prayerful solicitude, that you should see things as they are. In writing to you, therefore, I will use plainness of speech, knowing that you will not regard it as fulsome, but as due to the God of all grace, in answer to petitions presented *long since*, in the name of Jesus.

Dr. Young has been marking from its first indices, that march of divine power which began in America, in 1857. To our astonishment we found our letter written to brother Dickeman, and published in the *Adro*, and *Journal*, Oct. '57, republished and circulated in tract form here. This letter, as you may remember, was entitled, "Revival extraordinary, or Laity for the times." The principles of this letter were so much in accordance with Dr. Young's views, as set forth in his "Suggestions for the Conversion of the World," that he could not but feel the deepest interest in following the progress of this revival from the commencement. And as he, with amazement, watched its rapidly prosperous march of power, and especially as he saw the mighty out-goings of grace in the British Provinces, where he had himself in former years labored—he longed to see a development of the same principle in England.

The people ready to work—All names willing to receive truth.

Thus pressed to come to the north of England, the present scene of Dr. Young's labors, where he is now the District Chair-

man, and which is also his native region, and where in early manhood he began his ministry. But we were hindered and did not arrive at Newcastle until early in September. We found the people in an all-expectant attitude—Dr. Y. wrote to us that he had been preaching sermons preparatory. Let me here say, that he had been reading our new volume, "Promise of the Father," and more than appreciated the doctrine of the work—and had, as one of the preparations for our coming, endorsed and set forth the doctrine of the book, in a sermon from the text, "She hath done what she could." On the first evening of our arrival we had a large congregation. Our subject was, *the necessity of the full baptism of the Holy Spirit*, and we endeavored through grace, to enforce it, not only as the *privilege*, but the *duty* of all believers of *every name*. And thus the work began with the disciples, as on the day of Pentecost. But, I cannot go into further particulars of this; suffice it to say, of all the great revivals we have witnessed, either in the United States or in the British Provinces, we do not remember to have seen any thing quite equal to that in which we are now engaged. During the thirty-six days we were in Newcastle, the secretaries reported the names of over thirteen hundred as subjects of the work. And yet, we know that many names were left unrecorded.

The religious and secular papers all over England have taken up the work. All denominations have shared it, — scarcely one more than another. It has been fitly termed "The Evangelical Alliance Revival." You would wonder as others do, at my powers of endurance, physical and mental, if you could but know the amount of labor to which I am called. Said Dr. Young to me at a dinner company one day last week, "Mrs. P——, do you know how many addresses you have delivered in the Brunswick Chapel?" — Newcastle. — I replied in the negative. "Well," said he, "I have kept the counts, and you have de-

livered seventy-three." Now think many of these were before congregations of two or three thousand persons, and generally from half an hour to three quarters of an hour in length, and this in connection with the amount of labor with seekers surrounding the altar of prayer, and with this many other needful calls in association with such a state of things. It is only ordinary for ministers of various denominations from near and remote regions, to unite with us in the services. Ministers of the Church of England often mingle with our congregations, and seem earnest and appreciatory in seeking after truth.

The fact is, the time seems to have come, when all sincere disciples of Jesus, of every name, feel that they must have the promised endowment of power, if they would be answerable to the duties of their high and holy calling. And if the doctrines of our last volume are true, then God the Spirit would have the truth demonstrated, and it would be seen that God, even our God, is making our commission known. To his name be all the praise.

And here let me say to the praise of grace, that as far as we have occasion to know, "The promise of the Father" has been received with unmingled satisfaction in this country. We sometimes hear some pleasant, spicy, little things in connection with the manner of its reception.

Solicitations from various parts—A minister receives the baptism of fire—The power of the work in Sunderland—The recording angel.

Rev. I. Waugh strongly soliciting our return to Ireland, says; "All our Chapels, or our pulpits above, or below, are at your ladyship's disposal. I have read the *Promise of the Father*." A letter from Rev. R. S. urges the same.

Your question when we shall return, we dare not at present answer — calls, affecting earnest and imperative, are reaching us from every part of England, Ireland

and Scotland, not half of which are we able to answer.

You know not how we are pressed for time. Holiness is not a cunningly devised fable, it is a gift of power, which from our own heart's realization we are experimentally testing every day and hour we live.

Through the blood of the everlasting covenant we are casting anchor daily, yet deeper within the veil, whither Jesus the forerunner hath for us entered.

Abiding here, we are enabled to endure as seeing the Invisible. The sustaining power of grace is such as to call forth songs of increasing praise.

Not only have we seen hundreds of persons born into the kingdom of Christ since we have been here, but we have also witnessed hundreds of disciples baptized with fire, and thus newly energized — and have beheld them mighty through the Spirit in pulling down the strong-holds of Satan. Seldom have I seen any one more gloriously filled with the might of the Spirit, than a minister of the Church of England, who had come, I presume, about two hundred miles to participate in this outpouring of the Spirit. He came long-ing for the baptism of fire — said he had read our works two or three months since, and believed it to be the privilege of all Christ's disciples to enjoy the witness of purity. He returned to his parish a joyful witness of this grace, and promised us that he would testify of it openly to his people.

Oct. 21. I intended to finish my letter yesterday, but was unable to do so. It is well I did not,

The Lord of the armies of Israel would doubtless have me tell you of the mighty work he is doing here.

It exceeds anything we saw at Newcastle or elsewhere. It is not difficult now to apprehend how a nation may be born in a day. Last night there were over *one hundred* presented themselves as seekers of saving grace. I think we might have had a hundred more, if it had not been for the densely crowded state of the house.

There were probably at least two thousand persons present; and it is estimated that about as many went away for want of room. God's presence was manifestly felt — the place seemed awful yet glorious. It is my impression that there was not a sinner in the house unconvicted. I can scarcely describe how I felt the guid-ings of omnipotent power, while I tried to talk to the people — I scarcely seemed to be myself, so consciously was I upheld, both spiritually and physically, by almighty strength. Dr. P. as usual succeeded me, and was also gloriously aided to speak as the Spirit gave utterance. In a few moments the large communion-rail, and all about it were filled with seekers. Dr. P. then announced, that no further accomodation could be made in the body of the chapel, because of the dense crowd, and proposed that all who desired the prayers of God's people should not only raise their right hand, but keep it raised long enough for the recording angel to take the record. He estimated that between two and three hundred did so, and who can doubt that the unseen angel was faithful to his trust?

I then proposed to the minister, who is, superintendent of this charge, that I would meet the seeking ones in the vestry. In less than five minutes, they came pouring in from the aisles and gallery, to such a degree that we could scarcely find room to kneel. Such an affecting scene, I presume has seldom been witnessed. Their plaintive, subdued cries and moans, reminded me of the mournings in the valley of Bochim.

The upper vestry was then opened, and many more went there — before the exercises were closed, many were enabled to rejoice in the Lord.

The secretaries of the meeting took between ninety and one hundred names; but from personal knowledge I am aware of those who were blest, whose names were not written other than by the recording angel.

"Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and thy truth's sake."

Ever your own attached sister,

PHEBE PALMER.

*Young converts at work, and the results —
Time for the work of God.*

SUNDERLAND, OCT. 22.

Oct. 22. Surely God is working marvellously here. Last night still exceeded the former in power. The names of over one hundred persons were taken by the secretary of the meeting, as newly blessed during the evening. Our hearts are unutterably filled with praise and joy, and we are joining with the angels and elders about the throne, "Saying. Amen. Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God, for ever and ever, amen."

We commenced our labors here last Sabbath, and will doubtless see over five hundred souls saved before the close of this week. "We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou had taken unto thee thy great power, and hast reigned."

Rev. Dr. Young has just been in. His residence is at Newcastle, but our present field of labor is included in his district — he came over to witness and participate in the work, and was with us at the meeting in the evening — he would remain, but the work at Newcastle is still going on graciously. About twenty are being saved each night.

Our afternoon meetings here, as in Newcastle, are numerous attended — hundreds of people and ministers of various denominations come out — not a few from among the more opulent, as also those of the middle and poorer classes. Think of an afternoon-meeting being held every day in the week, without even the intermission of Saturday, four or five weeks in succession, and largely attended by men of business, and ladies, whose social and domestic surroundings, but for this mighty work

of the Spirit, would doubtless be well nigh absorbing. But people are learning and acting upon the principle, that

"This world can never give
The rest for which we sigh,
'Tis not the whole of life to live,
Nor all of death to die."

Abiding in the house of the Lord — English hospitality — Many saved.

Instead of any diminution in the afternoon meetings as they were held daily for thirty-five days in succession, they were only on the increase in numbers and power, daily, and thus was it also with the evening meetings. We were told that sometimes hundreds went away from the evening meetings unable to find standing room, and thus it is now at Sunderland. We are almost literally abiding in the house of the Lord. If our friends were not in every way considerate, we should not be able to endure. We try not to see more company in the morning than we can avoid; though this is our arrangement, we often have company at breakfast and dinner.

At quarter before three, the carriage comes to take us to the chapel, and there we remain till ten o'clock in the evening. We take tea in the vestry. The arrangements are to our conceptions in the *beauty of holiness*. Ladies seem to vie with each other which may have the privilege of furnishing provision for the multitude. But I do not say quite right in according this alone to the ladies of the church, for the gentlemen are quite as much interested in rendering services of every sort connected with this tea-meeting. Perhaps the average number taking tea with us is almost fifty.

This they call taking tea *with us* — so you see, dear sister, though not permitted to extend hospitalities at our own dear home, we have the privilege to invite whoever we please to partake hospitalities furnished *for us*. Our English friends have facilities for furnishing entertainments of this kind which are not much known

among our American Methodists. I cannot speak with entire certainty, but I presume in all chapels connected with Wesleyan Methodism, they have facilities for entertainments of this kind. A chapel-keeper with his family are provided with accommodations which are all in connection with the chapel crockery, cooking-apparatus, &c., are always kept on hand. On all occasions, such as Quarterly Conference, &c., tea is generally provided in the vestry.

Oct. 24. Yesterday was one of the most blessed days I ever saw. It was the Sabbath of the Lord—holy and honorable. The God of the temple revealed himself in great power. During the afternoon and evening meetings, about one-hundred, we have reason to believe, were newly blessed—the most of those who presented themselves came seeking pardon—several also sought, and found the witness of purity.

Just one week yesterday since this glorious work commenced, during the process of which the Secretaries have recorded the names of over five-hundred and fifty, newly blest.

Your own attached,

PHEBE PALMER.

[Selected.]

COMING TO CHRIST.

I was convinced that if I ever got help and comfort it must be from religion. I went to hear celebrated preachers, and I read religious books. But I found nothing that fitted my own need. The faith which puts the sinner in possession of salvation seemed, as I understood it, to be quite out of my reach. I had no faith; I only felt utterly wretched, under the power of habits and dispositions which had wrought hideous evil. At last, as I told you, I found a friend, to whom I opened my feelings—to whom I confessed everything. He was a man who had gone through very deep experience, and could understand the different wants of differ-

ent minds. He made it clear to me that the only preparation for coming to Christ and partaking of his salvation, was the very sense of guilt and helplessness which was weighing me down. He said, you are weary and heavy laden; well, it is you Christ invites to come to him and find rest. He asks you to cling to him, to lean on him; he does not command you to walk alone without stumbling. He does not tell you, as your fellow men do, that you must first merit his love; he neither condemns nor reproaches you for the past, he only bids you come to him—that you may have life; he bids you stretch out your hands, and take of the fulness of his love. You have only to rest on him as a child rests on its mother's arms, and you will be upborne by his divine strength. That is what is meant by faith. Your evil habits, you feel, are too strong for you; you are unable to wrestle with them; you know beforehand you shall fall. But when once we feel our helplessness in that way, and go to Christ, desiring to be freed from the power as well as the punishment of sin, we are no longer left to our own strength. As long as we live in rebellion against God, desiring to have our own will, seeking happiness in the things of this world, it is as if we shut ourselves up in a crowded stifling room, where we breathe only poisoned air; but we only have to walk out under the infinite heavens, and we breathe the pure free air that gives us health, and strength, and gladness. It is just so with God's Spirit: as soon as we desire to be united to him, and made pure and holy, it is as if the walls had fallen down that shut us out from God, and we are fed with his Spirit, which gives us new strength. — *Janel's Repentance.*

HUMILITY. — "There is no other entrance open to the Kingdom of nature than to the kingdom of heaven, into which no one may enter except in the name of a little child." — *Bacon.*

[Selected.]
THE ONLY HELPER.

LORD Jesus Christ, in thee alone,
My hope on earth I place;
For other comforter is none,
Nor help, save in thy grace.
There is no man nor creature here,
No angel in the heavenly sphere,
Who at my need can succor me;
I cry to thee,
For thou canst end my misery.

My sin is very sore and great,
I mourn its load beneath;
Oh, free me from this heavy weight
Through thy most precious death;
And with thy Father for me plead,
That thou hast suffered in my stead,
The burden then from me is roll'd;
Lord, I lay hold
On thy dear promises of old.

And of thy grace on me bestow
True Christian faith, O Lord,
That all the sweetness I may know
That in thy cross is stored,
Love thee o'er earthly pride or pelf,
And love my neighbor as myself;
And when at last is come my end,
Be thou my Friend,
From all assaults my soul defend.

Glory to God in highest heaven,
The Father of all love;
To his dear Son, for sinners given,
Whose grace we daily prove;
To God the Holy Ghost we cry,
That we may find his comfort nigh,
And learn how, free from sin and fear,
To please him here,
And serve him in the sinless sphere.

[From our New York Correspondent.]

"MOTHER STEBBINS*"

"O what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see,
And trees of Paradise:
I see a world of spirits bright,
Who taste the pleasures there;
They all are robed in spotless white
And conqu'ring palms they bear."

New York, Nov. 16, '59.

DEAR BROTHER DEGEN:—Yesterday we had a memorial meeting—but not a sad one—it was a season of chastened joy in Christ, because, when he is done with his saints here on the earth, he transfers them to the church triumphant, there

*The pet name she liked.

to bear their conquering palms eternally in his presence, and cast their crowns at his feet.

Mrs. Stebbins had attended the Tuesday meeting for holiness for nineteen years—and nothing of an ordinary character ever hindered her from being present, or delivering her testimony. And the last time she was here, three weeks ago, she closed up her faithfulness in public in the honor of her Master—She was feeble and panted for breath, but love drove her chariot wheels.

The hearts of many of the readers of the "Guide," even in heathen lands, will throb, as they pause, and think, "Is Mother Stebbins indeed passed within the veil?" And as all her friends reply, "None more ready."

The last part of the seventh chapter of Revelation was read, and that beautiful hymn commencing,

"Who are these array'd in white,
Brighter than the noon-day sun."

Mrs. L. said one of the last interviews she had had with this dear servant of the Lord, had deeply impressed her own mind—speaking of her feebleness, &c.,—she had been questioning, "What am I doing now, to honor my Master?" it was whispered to her heart, "coming up, washing your robes and making them white in the blood of the Lamb." Then her thoughts reverted to groups of Christian friends in different places where she had visited the past summer, and she said, "What are these, and these doing?" The same reply was given, "Coming up, washing their robes and making them white in the blood of the Lamb."

A congregational minister rose and said he was a great debtor to Mother Stebbins in his Christian life—seventeen years ago he was introduced to her as the female Carvasso—he saw she was very clear in the way of faith and sought an opportunity to spend an evening with her shortly after—and then he received instruction which had been importantly useful to him

—he had always been edified in her clear scriptural testimony.

Another minister said, — pointing to the seat, — there is the spot where our friend sat, the first time I entered this meeting, last winter, and hers was the first experience I ever heard in the way of Holiness — I will never forget it.

We fully expected such ample fruits of her life of faith and obedience; and then she had an earnest, feeling way of expressing herself, which neither the pen, or any other tongue can convey — the simplest truths uttered by her, carried a weight and point not commonly felt or known.

She had struggled with bodily infirmities for many years, and it was only a wonder to her numerous friends that she went about at all, especially of later years with her cough, which was easily irritated and accompanied with great shortness of breath.

But the strong natural will and purpose being wholly sanctified, she could accomplish more, perhaps, than the same bent of will brings to pass in the service of the world — she was literally wise as a serpent and harmless as a dove — and had a peculiar readiness to be instant in season and out of season.

She had great quickness in perceiving the devices of Satan, and as soon exposed them. From the beginning of her Christian life, she made no compromise with the world, flesh or devil, every thing she saw that was a hindrance, *was immediately laid down*. She was converted about thirty years ago, through the labors of Mr. James La-Tourrette, a merchant of this city who was eminently useful and zealous in the salvation of sinners, and sanctification of believers—for many years he held a meeting in his own house similar to the Tuesday meeting.

She delighted to talk of this man of God, and his peculiar method of taking away the sinner's refuge of lies, and cutting short his cavillings.

We have often thought he never had a

spiritual child who imbibed his own prompt earnestness in his Master's service, in a larger measure than our dear Mother Stebbins — and since her departure have imagined their meeting in the home of the blest.

A general work of the Spirit was in the neighborhood after her conversion, and she began immediately to seek and save the lost. For about a year she endured almost incredible trials and conflicts in persevering to use the means of grace, and maintain family prayer; at length her ardent prayers were answered, her husband was converted, and died soon after, a happy Christian.

Her whole life persuaded all who knew her, that religion is a reality. The secret of her power, prayer, was unseen, but the fruit was apparent. She was sought for to the impenitent, sick, and dying, and was successful in leading them to the Saviour. At funerals, among the neglected poor, when no minister was present, she and her friend, Mrs. C., would talk, sing, and pray, and melt the people to tears.

Shortly after her conversion she learned that it was her privilege to be holy, and she did not rest until her Saviour made her every whit whole. Even after, she faithfully adhered to the Methodist commission, "*to spread scriptural holiness*." In this, she was a Carvasso. She understood the way of faith through her deep knowledge of the Word of God, and imparted instruction in a clear and plain way. Many, many, went to her in clouds and darkness, and left her rejoicing in full salvation. Amid all the vicissitudes and bereavements that attended her path, hers was a sunny life. She ever met her friends with a smile or a promise. She showed religion in its beauty — the good cheer of life.

If anything was said about a sort of trial or privation, "My Heavenly Father knows it," was her reply, or, "He doeth all things well," or, "It is all right." Lately, it was a familiar saying with her, "He

thinketh for me," and she related in the meeting the origin of this with her. While in New Jersey the past summer, reading the Bible one day, she met with that kind command, "casting your care upon Him, for He careth for you." She looked at the marginal reading, and it said, "He thinketh for me." This filled her soul with joy, and she went through the house, showing the passage to her friends, who were in sweet affinity with her own spirit, and also received a blessing in this passage of Holy Writ. "He thinketh for me," was the constant theme of her heart in any suggested necessity, or suffering of body the past few months.

This beloved mother in Israel shed the benign religion of Jesus over all her relationships in life—wife, mother, second mother, and grandparent—we like to speak the whole truth in her case.

She has left, written in her own hand, her life and journal, abounding in most interesting incidents of providence and grace. This she did at the suggestion of our beloved sister Palmer, who gave her this conclusive argument, "no man liveth to himself." And it may be prepared for public usefulness; thus, she being dead may yet speak.

The taking down of her tabernacle was rather in a pleasant way. She kept her room, but not her bed. Her cough was worse than usual, but yielded something of its severity to medicine. On the Saturday before, she sat at the table quite comfortably, and read her Bible; that was the last time, we believe, that beloved book was pored over by her. Her grandchild expressed anxiety lest she was doing too much; but no, the Bible was worthy of her last strength. Speaking of her swelled limbs, one asked her what she thought of it. She quickly replied, "It's a sign of the times," intimating it might be her last illness; yet she had no certain intimation of it. This she said to a friend: "I have such a hold on Christ as I never had before, and am perfectly satisfied."

She fell asleep in Jesus with little suffering, and delightfully conscious, to be at home the next moment. "Be thou faithful unto death, and I will give thee a crown of life." Y.

[Original.]

LOVE OF THE BEAUTIFUL.

NO. II.

BY A STUDENT.

I WISH to enumerate a few things which seem to me to be worn for the love of show, and not for the love of the beautiful. Let us beware that we make the real distinction which exists here, for the love of display is poison to the heart, and can never be found in it at the same time with the love of Christ. But the love of the beautiful may be, and is, found with the love of Christ, and always will be found with it, in a greater or less degree. I have spoken, in a former article, of the use of flowers, to gratify the love of beauty, and as an emblem of purity, rejoicing and immortality. The imitation of these ornaments of nature, to be used in articles of dress, to gratify the love of the beautiful, is another thing. There being a difference of opinion among the best of people upon this, it may not be well to speak upon it here.

But can a refined taste pronounce the wearing of metallic bands upon the human wrist beautiful, were the metal ever so precious? I cannot get my love of beauty gratified at the sight. And multiplied rings upon the fingers, which, from their number, destroy all the sacredness of that *one* ring worn from time immemorial as a token of sacred promise, and sacred ceremony, must be worn for show, it seems to me, more than for the beauty of the shining encirclings upon the human fingers. And the breast-pin, so large as to destroy all idea of utility as a pin, and to appear only as an object to draw away attention from an uncomely face, cannot gratify a pure love for the beautiful. And

heavy chains of gold attract little more than the admiration of children, and of the ignorant part of that class called "the poor;" for the rich see too much of the shining metal used for convenient beauty, to think it beautiful without use; and the wise of either class would not see the beauty of suspending such articles upon the human figure. I cannot avoid believing that whoever wears them, wears them for the display of *ability* to wear them; for as to any usefulness connected with them, a much more delicate and modest article would answer the same purpose.

But, more than all, the Bible explicitly condemns the wearing of gold, and the like, as mere ornaments. And that is sufficient. It, without doubt, had more reasons for prohibiting the wearing of it by Christian women, than any in the present day are able to canvass. But there are the same liabilities in the human mind, which this injunction is intended to meet, that there ever were, though we are not surrounded by the same circumstances as those were to whom the words were first spoken. One wishing to make a goddess of herself, as those appear to do who are over much adorned, either disgusts well-regulated minds, or moves them to pity.

She who lives in the simplicity of Christ will exhibit it in her attire, as in other manifestations of her mind. If the world were all converted, and no more money required to carry the gospel to the heathen, and a surplus were left after establishing and sustaining institutions for the comfort and spiritual benefit of all; then had she money to enable her to enjoy the beautiful, wherever, or however she would, it would be but little of it she would wish for the mere adorning of her own person. Her feelings, as well as her theory, would prompt her to have those imposing objects for the most frequent contemplation of the beautiful, separate from herself, even did she think that much ornament really added to beauty. But the soul ought to look upon her casket as being superior to the

need of these appendages. What is their suggestive language? It is that the human figure and face, with the expression that their carriage and look give, are less attractive than their ornaments; (let us ask any sculptor if this is not the idea,) and that they need more than a fair representation, and will have it, by a sort of deception, through the glitter of other things. But this fails of its object, as anything else does, not founded on the right idea; as defect in contour is never made less apparent by glitter and show surrounding it. The sum of the whole is, that the kind of adorning intended to attract attention to one's self is wrong, because religion condemns it, and the religion of Christ condemns it; because, to say the least, it has an idolatrous tendency.

[Original.]

CONSECRATION.

BY M. R. S.

WITH tearful eye, yet willing heart,

I come, O God! to thee;

I will not from thy feet depart

Till thou dost answer me:

The blood of Christ can cleanse from sin,
Can make the sinner pure within.

The sacrifice I gladly bring,

Of all I have and am;

And, though unworthy, only cling

To Christ, the bleeding Lamb:

His precious name is all my plea,
Hidden in *him* I long to be.

I dedicate to him my days,

Each moment give to God,

Acknowledge him in all my ways,

Bow to his chast'ning rod;

I may no longer choose the road

By which to gain his bright abode.

I may not say "I am my own,"

Or claim one grace as mine,

Jesus now makes my heart his throne,

Stamp'd with the seal divine;

He died, from sin to ransom me,

Wholly his own I now must be.

Do with me, Lord, as pleaseth thee;

Lead me where'er thou wilt.

Oh! plunge my soul in that vast sea

Of blood so freely spilt.

Help me to lie at Jesus feet;

For endless bliss he'll make me meet.

Salem, Mass, Nov. 1859.

The Guide to Holiness.

JANUARY, 1860.

EDITORIAL PAPERS.

THE OLD AND THE NEW YEAR.

To all the readers of the *GUIDE*, the Editors tender their Christian salutations. "Grace, mercy and peace, from God our Father and Jesus Christ our Lord," abound in you more and more.

By the goodness of God we have been permitted to commune with many of you through another year, in the things that pertain to our common salvation. We have come to you from month to month, with such words for your instruction in holiness as the God of all grace has given us wisdom to present. Our labor has been sufficiently arduous and responsible to deeply convict us of our own weakness and general insufficiency. But we have found great and increasing spiritual comfort in it. Our own hearts have felt the glow of the holy flame we have endeavored to increase. When we have been weak then have we been strong. Never, no *never* did we feel more deeply that "holiness becomes the house of God forever;" — that it is the beautiful garment in which the *Bride*, "the Lamb's wife," should be clothed; that it will make her "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." — That when she shall "arise and shine" by its heavenly light, "then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert." We have met with many hindrances from those that are without, and some, alas, from those who are of the household of faith. But our encouragements have been many. Words of cheer have come to us every month, and from every section of our work — declarations that our labor in the Lord has not been in vain — assurances that increased spiritual strength in life and clearer light in approaching death, have been conferred by God through our pages. We owe this to Him who chooses weak things to confound those which are mighty. We owe it under Him, to the many valuable co-laborers whose contributions to our columns have gone forth on their mission of faith and love, and have not returned without precious fruit. The records of the past year are of the abounding mercy of God. He hath done all things well. He overcometh by the might of his Spirit, and sanctifieth by his *Truth*. May he forgive the iniquity of even our holy things, and accept the glory for ever and ever.

The *New Year* opens before us with its certain changes and solemn responsibilities. Faith stands upon its threshold and exclaims, "I can do all

things through Christ who strengtheneth me." Love, perfect love, has the sweet assurance that it can endure all things. Hope, resting upon the promises, smiles at the difficulties of unknown form and intensity, which coming months may reveal, knowing it shall not be made ashamed.

We desire, if God spare our life another year, to confess Christ meekly, fully, boldly — through the pages of the *GUIDE* — with our mouth as God shall give us utterance, in a godly walk and holy conversation and under all circumstances through which he can be glorified; in our family, that we all may be of God's household; in the pulpit, that holy place of precious opportunities; in the social circle where, when the least restrained by outward influences, we may be most constrained by the inward spiritual flame to let our light shine; and before an ungodly world that we may be "pure from the blood of all men."

We purpose, God being our helper, to continue to defend in the *GUIDE* the doctrine of a present, complete, and full salvation from sin, against error, whether it come from friends or foes. We shall aim to do this in no polemic spirit, so far as that is associated with *war*, either of words or unkindness of manner. We hope to be kept from forgetting what is due to the honest opinion of others, and to the sacred cause of truth itself.

We shall endeavor to instruct those who are seeking to attain the gospel privilege of perfect love, as God, by his Spirit and Word, shall have enlightened us.

We shall labor to encourage and strengthen those who have entered into the full liberty of the gospel, that they may hold fast whereunto they have attained, and reach forward to those things which are before.

So far as means are concerned, we hope to redeem these pledges, by the continued aid of our contributors. Some of these are regularly employed, and are among the most generally known for their acknowledged ability and deep experience. Besides the writings of these, other communications are becoming more abundant and valuable every month. We trust this will continue to be the case. With such help, and by carefully-made selections, and most of all, by the prayers and co-operation of our friends, we rest our expectation of making the coming year one of abundant usefulness. We mean that the *GUIDE* shall maintain the position that it has done, only to be more positive and potent in securing the great object of its publication — the spreading of Scriptural holiness over the land.

SCRIPTURE CABINET.

A QUESTION FOR THE NEW YEAR.

What is your life? — James iv: 14.

The connection of this text teaches us that *it is not a time for presumptuous planning*. "Observe

this now, you over-careful, worldly men, who say, To-day or to-morrow, we will go into this or that city, and stay there a year, and buy and sell and get gain." How many such there are who think that life has no higher end than to be filled up with bargains and profits,—with well-devised schemes to secure riches in the great marts of trade. They are so sure their plans will succeed that they even set *the time* of their success. "We will continue there a year." They assume that not only their plans, but their time, also, is secured to them. They rest their right to both upon their own desires, and build their expectations upon the same insufficient foundation. How many thus begin the new year, who will end it in poverty and disgrace, or amidst the solemn realities of the eternal world. Or, if they succeed, will have only heaped up riches whose rust shall eat their flesh as fire. For such selfish schemes life is too *important*. There are other and better things to be done. It is too *short*—"even as a vapor"—to allow *such* engagements, were they lawful. Time is *not* money, but something of more value. It is eternal salvation to those who use it well, and everlasting destruction from the presence of God and the glory of his power, to those who misimprove it.

But life is a time to *recognize in all things the will of God*. For that ye ought to say, "If the Lord will." Our life is at his disposal and our plans also. We ought to consider that plan only as possible to us which God not merely *permits* but approves. His will directly taught or prayerfully and submissively inferred, should be our only guide as much in the worldly business of the year as in matters directly concerning our eternal salvation. Life will thus be made a time of serious and weighty concerns, which take hold of eternity—the vestibule of heaven and eternal glory.

FOLLOWING THE LORD FULLY.

But my servant Caleb, because he hath another spirit with him, and hath followed me fully, him will I bring into the land whereunto he went; and his seed shall possess it. —Numbers xiv.: 24. See also Joshua xiv.

We have presented here,—1. The *Spirit* of Caleb—his state of heart. (1.) It was "another spirit," namely, it differed from the spirit of the ten spies, and from the rebellious spirit of the great mass of the children of Israel. They were unbelieving and full of fear. The promised land to them was not a good land,—pestilence and death were there, for it "ate up the inhabitants." Its men were giants to whom they were as grasshoppers, and its city walls reached heaven. Egypt was to be preferred to it, and in their infatuation they proposed to make the attempt to return thither *without* God, though they feared to enter Canaan *with* him. (2.) But Caleb's spirit was one of faith, and therefore of courage. He declared that they were well able to overcome it. Like Abraham, he believed God. He does not say there are no giants in the land nor walled

cities, but that the *Lord* will bring us into it. *Therefore*, the defence of our enemies is departed from them. Instead of being eaten up by the land, *we* shall eat up its inhabitants "for they are bread for us." He exulted at the assurance that the land was already theirs, in the promise of God, and the grapes of Eshcol and milk and honey their food.

2. We have in the text a declaration of Caleb's perfect obedience. He followed the Lord fully. His spirit of faith, taking away all fear, made the path of duty a delight. He had just been on a perilous expedition of forty days, among deadly foes, but having gone forth at the bidding of God, he had returned laden with the spoil of the land. His obedience had acted back upon his faith and given it fresh power. He says, Let us go up "*at once*" and possess the land. There is no delay with those who follow the Lord fully. They do not so much see the dangers and toils that lie in the path of duty, as the footsteps of the Lord whom they follow. The presence of the Lord makes it pleasant, and they follow him whithersoever he goeth.

3. We are taught here the reward of this "other spirit," this spirit of faith, and of this obedience. (1.) He should enter Canaan. (2.) His seed should be blessed for his sake. They too should possess it. Now let the reader turn to the fourteenth chapter of Joshua and read Caleb's own narration of God's faithfulness, given forty-five years after he had received the promise. His brethren had rebelled to save their lives and had died. He had perilled life and strength, and behold,—he lives! and as was his strength in the freshness of early manhood, so is it now, to go out against the enemies of his God. The goodly land of Canaan was his, and he stood upon the threshold of the heavenly inheritance, to be *with* God, and to go no more out for ever. Oh, the blessedness of following the Lord fully!

THE NEW COMMANDMENT.

A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. —John xiii: 34.

"This is introduced here to show the way by which alone they shall follow him to heaven—by love to him and to one another. A *new commandment*. Love to God and man was the substance of the Old-Testament commandments. But it was "to love thy neighbor as thyself." Now, it is "to love one another as I have loved you." The love of Christ to us is made the motive and measure of our love to one another. This is a higher rule of love than any other. This is a new rule. This Christ calls "my commandment." xv: 12. Paul calls it "the law of Christ," (Gal. vi: 2); James calls it "the royal law." (ii: 8); and Christ again calls it "the first and great commandment." It was to be also a peculiar love—a Christian love—a love to one another as Christians, as *fellow-heirs*, as redeemed together. This was to surmount all other distinctions.

This love was given to them to be a badge of their discipleship. Like Christ we are to say, "He that doeth the will of God, the same is my brother and sister and mother." It was to make the Christian brotherhood most peculiarly ONE. (Chap. xvii: 22, 23.) It was to lead to mutual aid — brotherly self-denials. Hence "bearing one another's burdens" was considered as fulfilling "the law of Christ." (Gal. vi.: 2.) It was a *new* commandment in its connections with his love to them as now about to be displayed in its strongest light. "Greater love hath no man than this, that a man lay down his life for his friends," and so "we ought also to lay down our lives for the brethren" (1 John iii.: 16.) This commandment is *new*, therefore, in the character of the love that is required." — *Jacobus*.

A FATHER'S COMPASSION.

But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him. — Luke xv.: 20.

An officer of the Massachusetts state prison related to us, a short time since, the following touching incident: —

Two boys, perhaps respectively fifteen and seventeen years of age, were brought to the prison under a sentence of several years' confinement. A few days after, a well-dressed, intelligent, but deeply anxious-looking man called upon the officer. He requested to be permitted to look at the register of the names and description of the boys, which was readily granted. The names were not those he sought, but when he read the description of one of them, he betrayed great emotion. He requested to see him. At the first sight of the boy the father recognized his son, but having resolved to treat him sternly to try the depth and genuineness of his penitence, if he professed any, he assumed a severe countenance. He had but half uttered the sentence, "John, you wicked boy," when the dejected look of the deeply sorrowing John, met his eye. Instantly, as we have seen metal melt in the heated furnace, the father's anger melted into compassion. He clasped the erring boy in his arms, and wept aloud. Said our friend, the officer, "Being unable to control my own feelings, I left them alone." It was long before the sobbing subsided and the parent gained his self-possession. The father of the other boy was informed of his son's situation, and the two parents, who were neighbors living in a town of New York, made immediate application to the governor for their pardon. On the representation of their youth and penitence, it was granted, and the lost ones were restored to the homes from which they had stolen away.

"Like as a father pitieth his children, so the Lord pitieth them that fear him." (Ps. ciii.: 13.) He will in nowise cast off them who come to him for forgiveness and purity. They may say, —

"For thine own compassion sake,
The gracious wonder show;
Cast my sins behind thy back,
And wash me white as snow:

If thy bowels now are stirr'd,
If now I do myself bemoan,
Turn, and look upon me, Lord,
And break my heart of stone."

CHILDREN'S CORNER.

KEEP IN THE PATH.

SOME years ago I was living in the Western country, on "a clearing;" my residence was near a dense forest. A kind and intimate friend lived about a mile off, who had two interesting children—a daughter, a little pet named Jennie, with flaxen hair, of about seven summers, and a boy of great vivacity, about ten years old, familiarly called Eddie. There was a path from our plantation to the home of the children, not very much trodden, but sufficiently plain for those who chose to notice where they walked.

The children's father brought them one day to our house. After a very pleasant visit, Eddie, who was full of self-confidence and boasting, proposed to take "little Jennie" and to go home alone with her. To this, after a little conversation, the father consented. Their friends followed them to the edge of the forest, and hand in hand, the brother and sister marched off, hardly deigning to look back upon those who were watching them as they disappeared among the trees. Just as they were passing out of sight the father shouted, "Children!" They turned, and Eddie answered, "What, Sir?" "Keep in the path," replied the father. Jennie promptly answered, "Yes, Sir, we will." But the proud little Eddie had heard this several times before, and felt a little angry at its repetition, so he made no answer, continuing his walk with a vain air. Ah, how much trouble is before the boy that thinks he is wiser than his father! He soon dropped his sister's hand and turned from the path, now to throw sticks at a pretty bird, and then to frighten a squirrel as he nimbly jumped from limb to limb. "Come back, Eddie," cried Jennie, "don't you know father said, 'keep in the path.'?" To this the disobedient Eddie only replied in an angry tone, "Don't I know the way? You can't lose me in these woods." So they trudged along, Jennie's heart trembling for fear as her brother dodged behind the trees, first on one side of the path, then on the other. By and by a rabbit hopped off among the leaves, stopping a moment and turning up his big ears, and then starting again. "He's lame and I'll catch him," shouted Eddie, as he started in full chase. Jennie screamed, "Eddie, Eddie, come back! You know father said 'Keep in the path.'?" But her tiny voice was soon lost to the excited brother, who was himself soon bewildered among the trees. Jennie, in her fright and solicitude for Eddie, had followed him until she had lost both him and the path. Alas for the poor children, for night was coming on, and even Eddie, with his boasted knowledge of the woods, was quite as likely to walk directly away from home as any way, — miles and miles from either

guide or friend — alas, we say for them, if their father, who had followed them slyly from tree to tree, had not have been close by. He sprang and caught Jennie in his arms, and shouted, "Eddie," so loud that he soon heard his voice, who by this time was greatly alarmed.

Oh, if that father had not been near, what a night that would have been to the children! Perhaps they would have perished with fatigue and hunger. The way of obedience, children, is a narrow way, and a safe path; keep in it. Do not seek pleasure out of it. That is what led Eddie astray. If you do, you will lead others away too. Jennie came near being lost by following a wicked brother. But if you *do* get out of the way, listen to your heavenly Father's voice. He is saying, "Come back; this is the way, walk ye in it." My dear children, keep in the narrow path.

THE NOBLE EARL AND THE HONEST FARMER.

A farmer once called on the late Earl Fitzwilliam to represent that his crop of wheat had been seriously injured in a field adjoining a certain wood, where his lordship's hounds had during the winter frequently met to hunt. He stated that the young wheat had been so cut up and destroyed that in some parts he could not hope for any produce. "Well, my friend," said his lordship, "I am aware that we have done considerable injury; and if you can produce an estimate of the loss you have sustained, I will repay you." The farmer replied, that anticipating his lordship's consideration and kindness, he had requested a friend to assist him in estimating the damage, and they thought, as the crop seemed quite destroyed, £50 would not more than repay him. The Earl immediately gave him the money. As the harvest however approached, the wheat grew, and in those parts of the field which were most trampled, the corn was strongest and most luxuriant. The farmer went again to his lordship, and being introduced, said, "I am come, my lord, respecting the field of wheat adjoining such a wood." His lordship immediately recollected the circumstance. "Well, my friend, did not I allow you sufficient to remunerate you for your loss?" "Yes, my lord, I find that I have sustained no loss at all, for where the horses had most cut up the land the crop is the most promising, and I have, therefore, brought the £50 back again," "Ah!" exclaimed the venerable Earl, "that is what I like as it should be between man and man." He then entered into a conversation with the farmer, asking him some questions about his family — how many children he had, etc. His lordship then went into another room and returning, presented the farmer with a check for £100, saying, "Take care of this, and when your eldest son is of age, present it to him, and tell him the occasion that produced it." We know not which to admire the more, the benevolence or the wisdom displayed

by this illustrious man; for, while doing a noble act of generosity, he was handing down a lesson of integrity to another generation. — *British Workman for September.*

THE BOOK OF BOOKS.

I have a little book at home — it has been mine for years;
There's many, many a leaf within that's blotted with my tears;
The covers are defaced, and e'en the gilding worn with age,
And pencil marks are scattered round on nearly every page.

My father gave this book to me, oh, many years ago,
When little of its real worth or import I could know;
It pleased my fancy and my pride; I felt extremely grand,
That I had such a pretty book to carry in my hand.

But when the first great sorrow came — my loving father died,
And, broken-hearted, how I longed to lie down by his side —
Within this book I found that God would comfort and would bless,
And be a heavenly Father to the poor and fatherless.

When I am saddened or perplexed, with trials sore distressed,
I read that he will surely "give the heavy-laden rest;"
In every trouble of my life unto this Rock I flee,
And sweet, refreshing streams of love seem gushing out to me.

EDITOR'S DRAWER.

THE NEW VOLUME. — Twenty-one years have nearly elapsed since the "Guide to Holiness" first made its appearance upon the stage. Though not one-half its present size and cost, its originators entered upon the experiment with trembling and much fear. Most denominations looked down upon the enterprise with contempt, regarding it as a species of fanaticism, that would soon have its day, and then pass away with the things that were; while even in the Methodist church, which in its creed recognized the glorious doctrine to which its pages were pledged, there were but few comparatively that gave it a cordial support. Since then, what hath God wrought? Notwithstanding prejudice, and an array of opposing influences from (we blush to speak it) the MINISTRY as well as membership, which threatened at times to overthrow it; notwithstanding the more recent attempts that have been made to restrict

its influence by some who have sought to implicate its character, because the editors could not see eye to eye with them in its management; notwithstanding the attempts of rival magazines, that have left no stone unturned to supersede it the "Guide" has lived to see its friends multiplied by thousands, and its instructions pondered by the inhabitants of every quarter of the globe. These facts speak volumes. The truth is spreading. Holiness is no longer a denominational tenet; its advocates are found throughout Christendom. Even those who are not prepared to identify themselves with it, see in it an element of power bespeaking its divine nature.

Under the fearfully solemn responsibilities which these convictions press upon us, we enter upon a new volume. We are comforted and encouraged by the thought that in this work we have the cordial coöperation and sympathy of the friends of holiness. Not only are the names of Rev. Robert Young, of England, Rev. Dr. J. T. Peck, of California, Dr. and Mrs. Palmer, and a host of others, pledged for our support, but able contributors are constantly being raised to render the "Guide" all that its name imports. Every measure that could be divined to render the new volume in advance, if possible, of its predecessors, has been gladly seized upon. Sister Annesley, our New York Correspondent, a member of Mrs. Palmer's household, will not only keep us advised of whatever there is of interest in that local centre, but will furnish us with extracts of such of Mrs. P.'s letters as relate to the great revival now in progress in England; while on the other hand, the Rev. Joseph Hartwell, our corresponding editor, as he passes through the country, proclaiming this precious grace, will enrich our pages with such items of general interest as may come under his observation.

With these and other helps, and the blessing of the Highest on our labors, we hope, beloved, to make the forthcoming volume varied in interest, and rich in spiritual unction. May we enlist your prayers and earnest coöperation.

REV. J. HARTWELL.—Our new agent and corresponding editor thus defines his position: "As you have announced my relation to the Guide, I would say to your readers, that I have consented to this for the present, as a means of grace to my own soul, for the reason that, for the last ten years, I have found that just in proportion as I have bestowed earnest and direct efforts for the promotion of holiness, my own soul has prospered, as also the work of God committed to my hands. But to just the extent that I have allowed other work to engage my attention, although connected with the enterprises of the church, I have consciously suffered a diminution of that moral power which a minister so much needs to move those around him. Whatever others may do, I am certain that there are those who can not retain a clear witness of perfect love without earnestly laboring to lead others into this state. Such

persons prove that 'there is that withholdeth more than is meet, it tendeth to poverty;' also that 'they that water shall also themselves be watered.'

J. HARTWELL."

BOOK NOTICES.

ANTOINETTE, the original of "The Child Angel." By Mrs. M. A. Denison.

THE CONQUERED HEART.

GRACE HALE. A book for girls. By C. E. K. LITTLE MAY; or, Of what use am I? By the author of "Rosa's childhood," &c.

Such are the titles of four juvenile volumes, or rather gems, just issued from the prolific press of Mr. Henry Hoyt, No. 9 Cornhill. We have read them all, not without tears, and we trust not without a deepening of our love to Christ and his service. ANTOINETTE was a child angel indeed,—too much of the latter, perhaps, to readily claim our belief that its counterpart could be found in this sinful world; and yet we are assured in the preface, "that it is a true book, from beginning to end." It sweetly illustrates the power of a holy life even in childhood. THE CONQUERED HEART furnishes another illustration of the mighty conquest which grace can achieve. We can hardly conceive of such a demon as Uncle Ralph, and yet, no one, who, like Anna Raymond, has tasted of the divine mercy, can for a moment doubt that such a case even may be reached by the grace of God. The story of GRACE HALE shows the secret of happiness to consist in the denial of self, and living to promote the happiness of others, while the history of LITTLE MAY teaches us that in order to be useful we must abide in Christ.

Mr. Hoyt has made some valuable contributions to our S. S. literature. They are marked by a high-toned piety, becoming the spirit of the age. We bid him a hearty Godspeed.

THE PERCY FAMILY. Through Scotland and England. By DANIEL C. EDDY. Boston: Andrew F. Graves, 24 Cornhill. New York: Sheldon & Company. 1860.

It will be seen by the title-page that this volume is a narrative of travels. The reader is made to feel at home amidst scenes of historic and natural interest. This is the second number of a series by the same author. The style is adapted to youth, yet will interest and instruct adult readers. Mr. Eddy cannot write too many such books. Parents and Sabbath-School committees should remember the "Percy Family" in their selection of books for the young folks.

THE HAPPY LIFE; or Hints to Young Converts. By ALFRED SCOTT. Philadelphia: For sale at the Tract Depository, 119 North Sixth Street. 1859.

This little volume is full of precious suggestions to young converts, on "Enjoyments," "Duties," "Temptations," "Amusements," "Dress," etc., with pertinent Scripture texts appended to give authority to the counsels. It should be widely circulated, for it cannot fail thereby to do much good.

MERCY'S FREE.

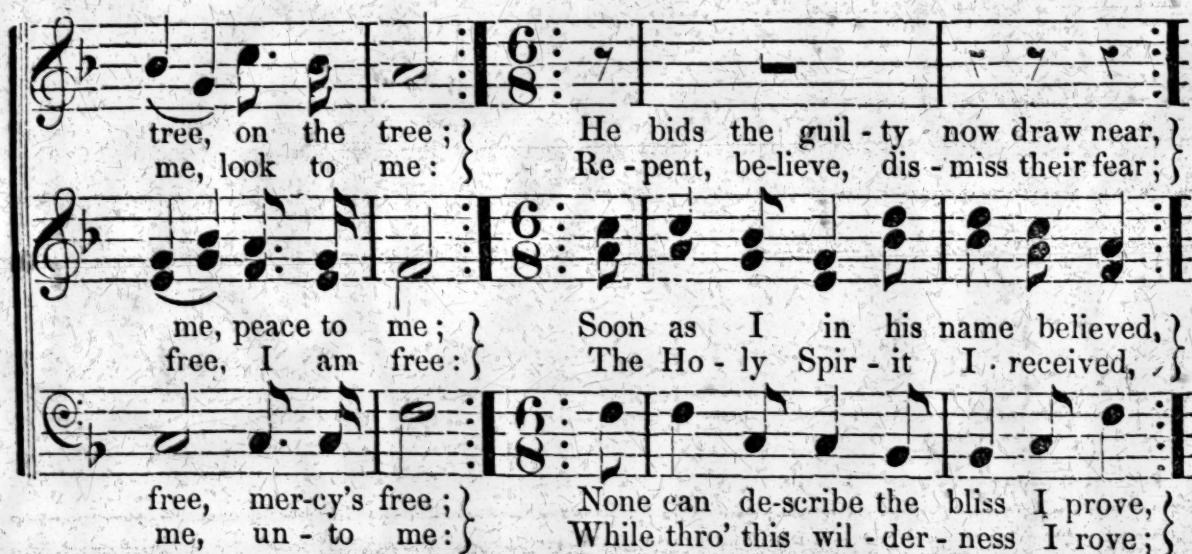
Arranged by Rev. W. Mc DONALD



1. By faith I view my Sav - iour dying, On the
To eve - ry na - tion he is crying, Look to

2. Je - sus, the migh - ty God, hath spoken, Peace to
Now all my chains of sin are broken, I am

3. Je - sus my wea - ry soul re - freshed, Mer - cy's
And eve - ry mo - ment Christ is precious, Un - to



tree, on the tree; } He bids the guil - ty now draw near, }
me, look to me: } Re - pent, be - lieve, dis - miss their fear; }

me, peace to me; } Soon as I in his name believed, }
free, I am free: } The Ho - ly Spir - it I re - ceived, }

free, mer - cy's free; } None can de - scribe the bliss I prove, }
me, un - to me: } While thro' this wil - der - ness I rove; }



Hark ! hark ! what precious words I hear, Mer - cy's free, mercy's free.

And Christ from death my soul relieved, Mer - cy's free, mer - cy's free.

All may en - joy the Saviour's love, Mer - cy's free, mercy's free.

4 Long as I live I'll still be crying,
Mercy's free, mercy's free—
And this shall be my theme when dying,
Mercy's free, mercy's free :
And when the vale of death I've passed,
When lodged above the stormy blast,
I'll sing while endless ages last,
Mercy's free, mercy's free.

[Original.]

DIVINE ORDER IN THE PROCESS
OF FULL SALVATION.

NO. II.

BY REV. W. F. EVANS.

BEFORE we can exercise an assured faith, and believe with an undoubting credence, that the blood of Christ cleanses us *now* from all sin, there are two things which we must do—abandon our own will, and accept the will of God as ours. This is all implied in presenting ourselves as a living sacrifice, holy and acceptable in his sight. It is not enough merely to abandon our own will; we must adopt God's will as the only rule of action. The one is a negative condition. The other is positive. The one is a state of *passivity*, the other is a state of *activity*. These two things lie in the power of free will, assisted by grace, to do now. For if we have no power thus to do, we are under no obligation. Accountability is co-existent with possibility. If we are conscious of our spiritual defects, and believe that there is a higher position attainable, and desire to reach it, we are in the state in which an entire consecration is made possible to our will. God works in us to will and to do his good pleasure, but always in harmony with the laws of the will. Now it is one of the laws of the will's action, that it must be reached through the intellect and sensibility. The intellect must have an idea of the state we would attain, and the sensibility or heart must desire it. The prodigal son furnishes an illustration of this principle. He had in his mind an idea of his father's house and what there was to be enjoyed there. It appeared in painful contrast with his present condition of want and unsatisfied craving. This being in the intellect, it entered his heart or sensibility to desire the comforts of his father's house, for such is our mental constitution, that the intellect cannot conceive of a good, that we do not enjoy, without the heart desiring it. The prodigal son no

sooner desired the good which his mind apprehended, than he purposed to return to the home he had forsaken. As soon as the good which was in his father's house was in the intellect and sensibility, it came into the sphere of the will. It belonged now to the will to decide in reference to it. He at once exercised the proper volition and obtained the good he desired. So if we have an idea of a better position in religion,—a state of entire consecration,—and desire to reach it, we can now at once exercise the volition implied in abandoning our will for the will of God. The Lord has been working in us to will; that is, he has brought us into that mental state which must precede the will's action in consecration. He has brought us where the responsibility rests upon us. He has cleared the way for the action of our free will. We are to wait for no farther conviction. We have all that is necessary. We are not to attempt to work ourselves into any particular state of feeling or emotion. Emotional bliss is an involuntary state, and is not holiness. In fact it has no moral quality. In itself it is neither right nor wrong. Holiness is a voluntary state—a state of the will. We are to consecrate ourselves at once to God, and accept of any feeling or no feeling, as may seem good to him. In deciding upon the holiness of our heart, he will never look to the state of our feelings, but to the condition of our will. We are not to work ourselves into any imaginary state of emotional bliss, or try to reproduce in our own hearts the experience of some other person. Looking away from all these things let us renounce our own will, and take the will of God as ours, and begin at that point to create an experience for ourselves. In one thing we have erred in our attempts to realize a holy life. We have been praying God to do that for us which lies within our sphere to accomplish. It belongs to God to accept our sacrifice, which he will do as soon as it is presented, but it is the business of free will to make

it at once and forever. We are not to wait for grace to do this. If we are in the state of mind above described, we have grace sufficient for the duty. Some err at another point. They are aiming to reach a state of entire consecration through faith. But this is inverting the divine order. It is beginning at the top and building downward. Faith is the condition of salvation, but consecration is the condition of faith. "Except a man forsake all that he hath, he cannot be my disciple." Faith must have a solid basis on which to stand. If it has not, it is a mere imagination, a fancy, a dream. It is as if a hungry man should dream of eating. He awakes and finds himself empty.

But why must I abandon my own will for the will of God, before I can be fully saved? The reason is obvious. Our salvation must begin where our ruin commenced. The remedy must be applied to the seat of the disease. Now what is sin in its ultimate analysis? What is every sin that was ever committed in the universe? It is a revolt of the will of the creature from the will of the Creator. It is a selfish will—a will whose volitions all centre and terminate in self, and not in God. Here we find the vital root of our depravity, the seat of our ruin, and procuring cause of all our misery. This is what has disjoined our souls from God. All the sins of our whole life, which we have so often deplored, we have driven into this corner, and meet them face to face. Here our perfect moral recovery must begin. It can begin nowhere else. If we commence anywhere else we begin at the circumference and not at the centre; we vainly attempt to filter the stream, but neglect the polluted fountain. Here we find the jugular vein of the old Adam which must be severed. The opposition of the creaturely will to the will of the Creator must cease. Here is the seat of the rebellion, the head of the revolt. We must lay our wills at the feet of Christ. We must exchange wills with him, giving him

ours and taking his as our only rule. This is all we have to give, and all that he demands. If we give him everything else, but retain our will in our keeping, it is as nothing. We keep back all the price. It is like paying a debt in counterfeit bills instead of solid gold. God has an infinite right to this complete surrender on our part. He has originated our being, and perpetuates our existence by a constant exercise of the power that formed us, so that he recreates us every moment of our lives. How manifest is his right to dictate to us the laws of our being, and the circumstances in which we are to live. How reasonable it is that we should be his by a fixed, voluntary choice. This is not only his right, but our highest happiness. The will of God is the supreme good of all created intelligences.

Our first step in the process of full salvation, is the renouncement of our own will as the rule of life. "Except a man deny himself and take up his cross he cannot be my disciple." This is the grand initiatory step into the kingdom of God. To deny ourselves is to abandon our own will for the will of God. We are to detach ourselves from everything, however dear it may seem to us, which turns us aside from what we are conscious Christ desires of us. Every habit, which stands out in opposition to the will of the Lord, must be renounced and surrendered at his cross. Everything which may be good in itself, or not of necessity evil in itself, if it disjoins us from God's will, or is a cause of stumbling to others, becomes an enormous evil to us, and prevents our exercising an assured faith until it is sacrificed. Remember we are to prefer the will of God to every other good. We must consecrate our whole being as a living sacrifice; our bodies as the residence of a sanctified and redeemed spirit, and our souls as a temple of God, where he shall be perpetually adored and loved. We are to yield up to him all the strength of our redeemed powers, to act in harmony with his commands,

to do without reluctance anything, however humbling or mortifying it may be to our self-love, which Christ may have for us to do in his kingdom, to serve him from principle and not from feeling; to live a life consecrated to the promotion of the good of all mankind, and not a life of mere selfish enjoyment, ("for even Christ pleased not himself." Rom. 15: 3;) to suffer, without complaining, all that infinite Love and Wisdom, which govern the world, may choose to lay upon us, and whether we eat or drink, or whatever we do, to do all to the glory of God. We are to renounce all the creatures as the sources of our happiness, and to seek all our happiness in him. We are to enjoy God in all things and all things in God. We are to take Christ, in whom is all the fulness of the Father, as our only portion, appropriating him in all his offices and manifold relations, as our wants may require. We are to consecrate ourselves to live by the minute; that is, we are to recognize the divine arrangements of the present moment as the visible manifestation of the will of the Lord, and with that to be contented. It is the portion which an unerring Providence assigns us for the present. We are to do the duty of the present minute without delay or hesitation. It is all the duty we have to do. We need not trouble ourselves about *imaginary* duties, or duties in the unknown future. Is not this consecration a reasonable service? Ought it not to be made now and here? What stands in the way? "Yet lackest thou one thing." There is one thing in the way. I seldom ever knew two things to keep a soul from full consecration. There is always some one thing in which our self-will and self-love are centred, and when this is yielded up, everything else is easily surrendered. This is the strong hold of our *selfhood*. It is our chief idol. What it is I cannot tell you. It is not the same in scarcely any two persons. But you are to decide between that and Christ. Both you cannot have. You need not stop to

count the cost. This is often only a form of pride, just to show that *we* act with great deliberation. We are not like the thoughtless multitude. *We* are men who investigate a matter. This act of entire consecration is of infinite importance, and is to be made solemnly and not thoughtlessly. But how long shall a *Christian* stop to count the cost? Here is Christ in all the fulness of the Deity on one hand, and our own selfish will on the other. How long will it take a thoughtful, reasonable mind to decide which to have? This counting the cost is a snare of the enemy; it is a device of our self-love, which pleads for life, and is unwilling to die. It is designed to lead us to perform this act of entire consecration some other time, to await a more convenient season. Generally, a purpose to postpone this solemn duty to a future period, is equivalent to a resolution not to do it at all. It is in reality an indefinite postponement of the whole subject. Do it now, and we make sure work for eternity.

[To be continued.]

(Original.)

PANTING AFTER GOD.

BY RUTH.

For thee, O God, thee only do I pant!
As sick men tossed by fever's burning heat,
Or racked with pain thro' all the livelong day
And weary night, long for some healing balm,
As the poor captive, pent in narrow cell,
Longs for the blessed light, and pure fresh air
without,—
As they who travel o'er the desert sands
Thirsty and faint, long for the palm tree's shade
And cooling streams,—as exiles long for home,
Or as the famished pine for food,—so I
Pant after thee, the true and living God.
Yea, stronger yearnings, longings more intense
Than theirs possess my soul; for without thee
I pine, I die, I perish, and forever.
Life, health, joy, peace, all, all in thee are found.
The deep' unfathomed void within my soul,
Thou, only thou canst fill. Crowns, scepters,
gems
And worlds themselves, yea, *all* created good,
My soul would spurn and only long for thee.
It will not stop to drink from out the streams,
But to the pure exhaustless fountain hastes.
Then, only then, will I be satisfied,
When in the image of my Lord I wake.

[Original.]

ENTIRE SANCTIFICATION, AN EXPERIENCE DISTINCT FROM CONVERSION.

Recently we had the pleasure of listening to the reading of the following article, which was presented by its author in the presence of a company of ministers.

Its clear and straightforward statements of Christian doctrine struck us at the time as well adapted to guide inquirers into the "King's highway," and at the conclusion of the reading we were disposed to say, with others who had listened to its calm sweet, words, "Did not our hearts burn within us." Having obtained the article of the author, we lay it before our readers with the hope that its perusal may inspire them with strong desire for the great salvation, and assist to guide them into all truth.

Scranton, Pa.

G.

THE SANCTIFICATION OF THE SOUL.

BY REV. G. H. BLAKESLEE.

DR. WEBSTER defines sanctification as follows:—1. "The act of making holy. In an *evangelical* sense, the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to a supreme love to God; also the state of being thus purified or sanctified. 2. The act of consecrating or of setting apart for a sacred purpose; consecration."

Two ideas are included in sanctification, viz.:—consecration and purity. In a literal sense the term means to set apart from a profane or common use, to that which is holy or sacred. In this sense the tabernacle and temple, the altar, laver of brass, the priest's garments, and various other articles used in the tabernacle and temple service are said to have been sanctified. Sanctification, in a Bible sense, implies a *separation* and a *consecration*, not simply figurative and ceremonial, but *real*; a real separation from sin and its service. Hence Paul says in his letter to Titus:—"Who gave himself for us, that he might *redeem us from all iniquity*, and *purify* unto himself a peculiar people, zealous of good works."

In *nature*, sanctification is the same as regeneration. When a person is "born again," he is sanctified in part, but not *wholly* or *entirely*.

There are two errors which we shall do well to guard against. One is, that man is so deeply depraved, that even the grace of God is inadequate to save him from sin in this life. The other makes justification and entire sanctification identical. The truth lies between these two extremes. The first we do not propose to consider in this paper. It "limits the Holy One of Israel," and makes man more than a match for God. In this article we shall discuss the following question, viz.: "Are persons usually saved from all *inward* sin or *fully* sanctified, when regenerated?"

We take the negative, for the following reasons:—1. It is opposed to the Scriptures. "To the law and to the testimony." Paul, in his letter to the Corinthians, says, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal; even as unto babes in Christ." "For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" That the Apostle regarded those to whom he was writing as Christians, is evident from his salutation in the first chapter. "Unto the Church of God which is (at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ."

If we rightly interpret the Apostle, he teaches that a degree of carnality is consistent with a state of grace called justification. Paul does not say, neither do we affirm, that sin has *dominion* over a justified person; but simply that in this state he may and does feel the remains of the car-

nal mind. In the seventh chapter of his second epistle he says, "Having therefore these promises, dearly beloved, let us cleanse ourselves from *all filthiness of the flesh and spirit, perfecting holiness* in the fear of God." This language implies that the members of the church at Corinth, were not *fully* or *entirely* cleansed from all filthiness of the flesh and spirit; yet he calls them "dearly beloved," acknowledging that they were the disciples of Christ. In his letter to the Church at Thessalonica, he says, "And the very God of peace sanctify you *wholly*; and I pray God your whole spirit, and soul, and body be preserved blameless until the coming of our Lord Jesus Christ." This indicates that those for whom this prayer was offered were *partially*, but not *wholly*, sanctified. He not only prays for their full sanctification, but that they may be preserved in this state *blameless*, until the coming of our Lord Jesus Christ. Paul thought it unnecessary to wait till death, before the accomplishment of this great work. If the view we have taken of the Scriptures be correct on this point, then do they plainly teach that *full* or *entire* sanctification is not identical with *regeneration*.

2. Methodist authorities are in harmony with the Scriptures. Mr. Wesley, the acknowledged founder, under God, of Methodism, in his sermon entitled, "Sin in Believers," says, "Indeed this grand point, that there are two contrary principles in believers, nature and grace, the flesh and the spirit, runs through all the epistles of St. Paul, yea, through all the holy Scriptures; almost all the directions and exhortations therein are founded on this supposition; pointing at wrong tempers and practices in those who are, notwithstanding, acknowledged by inspired writers to be believers. And they are continually exhorted to fight with and conquer these, by the power of the faith which was in them." In his sermon on "Repentance of Believers," he remarks, "From what has been said, we may easily

learn the mischievousness of that opinion that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin. It is true we are then delivered, as was observed before, from the dominion of outward sin, and, at the same time, the power of inward sin is so broken that we need not follow or be led by it; but it is by no means true that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated." — "On this supposition it is absurd to expect a further deliverance from sin, whether gradual or instantaneous."

Mr. Benson in his notes on 1 Thess. 5: 23, says, "That is, may he carry on and complete the work of purification begun in your regeneration, redeeming you *from all iniquity*."

Bishop Hedding, in an address delivered to the New Jersey Conference, on this subject, holds the following language, "Regeneration is the beginning of purification, entire sanctification is the finishing of that work. The difference between a justified soul who is not fully sanctified, I understand to be this:—the first—if he does not backslide—is kept from voluntarily committing sin, which is what is commonly meant in the New Testament by *committing sin*. But he yet finds in himself the remains of inbred corruption, or original sin, such as pride, anger, envy, a feeling of hatred to an enemy, a rejoicing at a calamity which has fallen upon an enemy, &c. Now in all this the regenerated soul does not act voluntarily; his choice is against all these evils. God has given him a new heart, which hates all these evils, and resists and overcomes them as soon as the mind perceives them. The person fully sanctified, is cleansed from all these involuntary sins. He may be tempted by Satan, by men, and by his own bodily appetites, to commit sin, but his heart is free from these inward fires which before

his full sanctification were ready to fall in with temptation, and lead him into transgression."

We might quote from many other able Methodist divines, but these must suffice on this point. We hold to the right of private opinion, and think every one should read for himself the Word of God; still, in our judgment, the views of such men as Wesley, Benson, Fletcher, Clark, Watson, and Hedding, are entitled to great respect. They were men of no ordinary intelligence and piety.

Dr. Stevens, in his "History of Methodism," vol. 1, chap. 5, says, "The year 1760 was signalized by a more extraordinary religious interest than had hitherto prevailed among Methodist societies." "Here began," says Wesley, "that glorious work of sanctification which had been nearly at a stand for twenty years."—"And whenever the work of sanctification increased, the whole work of God increased in all its branches. It continued to advance with deepening effect for several years." In 1762 he remarks that his brother had some years before said to him, that the day of the Methodist pentecost had not fully come, but he doubted not it would, and that then they should hear of persons sanctified as frequently as they had thus far heard of them justified. "It was now fully come," adds Wesley. His journal for successive years records the "spread of this higher Christian experience, and its salutary effects on all the interests of his societies."—"In London all the societies were revived; many believers entered into such a rest as it was not in their hearts before to conceive; the congregations were increased, and while Christians sought a more entire consecration, the godless were awakened more numerous than ever." At the close of the year 1763, he says, "Here I stood and looked back on the late occurrences. Before Thomas Walsh left England, God began that great work which has continued ever since without any con-

siderable intermission. During the whole time, many have been convinced of sin, many justified, and many backsliders healed. But the peculiar work of this season has been what St. Paul calls *the perfecting of the saints*."

Referring to those who had met with this great change, Mr. Wesley adds, "After a deep conviction of inbred sin, they had been so filled with faith and love that sin vanished, and they found from that time no pride, anger, or unbelief." These quotations prove beyond successful contradiction, that Mr. Wesley *believed and taught* that entire sanctification is distinct, as to time, from justification and regeneration.

Our discipline is in perfect keeping with these views. In chap. 4, section 8, page 55, the following questions are proposed to candidates for reception into the Travelling Ministry, viz.:—"Have you faith in God? Are you going on unto perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" The first question, without doubt, relates to saving faith. What prosperity can there be in the three last, if justification and entire sanctification are identical? Let those respond, if they can, who, at the altar of God, have answered these questions affirmatively, and yet with the vows of God upon them, preach that entire sanctification is implied in justification. We have not made the above quotations to demonstrate our view, but simply to show that the faith of the Methodist church harmonizes with the Bible.

3. In perfect keeping with the Scriptures and the testimony of Methodist authorities, are the *consciousness and experience* of believers. "A distinguished divine was once laboring to establish the point that every truly converted person was free from sin, and that all that remained was simply a growth, a development, a maturing. A private Christian modestly said to him, 'Doctor, do you

think that you are a child of God?' 'Yes,' was his answer. 'Do you believe, doctor, that you are free from sin?' He hesitated, and then with some blushing, but honestly, he answered 'No, I do not feel that I am.' This testimony of consciousness cannot be denied."

There are many intelligent Christians who have *experienced*, and can therefore *testify* that entire sanctification is not identical with justification. We might present many witnesses, living and dead, but one must suffice. We refer to William Carvosso, for sixty years a class leader, in England. In relating his experience, he says, "In the same happy frame of mind, which God brought me into at my conversion, I went on for the space of three months, not expecting any more conflicts; but how greatly was I mistaken! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for king Jesus, and that I had not only to contend with Satan and the world from without, but with *inward enemies* also, which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works, I was at a loss both with respect to the nature, and the way to obtain the blessing, of full salvation. From my first setting out in the way to heaven, I determined to be a Bible Christian; and though I had not much time for reading many books, yet I blessed God, I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that "without holiness no man could see the Lord." It is impossible to describe what I suffered from an evil heart of unbelief. My heart appeared to me as a small garden, with a large stump of a tree in it, which had recently been cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up, which I did not like, on attempting to

pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done before I could be "meet for the inheritance of the saints in light."

My inward nature appeared so black and sinful that I felt it impossible to rest in that state. Some, perhaps, will imagine that this may have arisen from want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear, that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

"That blessed hour when from above
I first received the pledge of love."

What I wanted was '*inward holiness*,' and for this I prayed and searched the Scriptures. Among the number of precious promises which I found in the Bible, that gave me to see that it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. 3: 25-27. "Then will I sprinkle clean water upon you, and ye shall be clean," &c.

After severe struggles with unbelief, he says, "At length, one evening while engaged in prayer meeting, the great deliverance came. I began to exercise faith, by believing 'I shall have the blessing now.' Just at that moment a heavenly influence filled the room, and no sooner had I uttered or spoken the words from my heart, 'I shall have blessing now,' than 'refining fire went through my heart — illuminated my soul — scattered its life through every part, and sanctified the whole.' I then received the full witness of the spirit that the blood of Jesus had cleansed me from all sin. I cried out 'this is what I wanted.'"

The testimony of Carvosso is clear and to the point. Multitudes have given similar testimonies.

"We cannot depend," says the objector, "on the testimony of experience; it is deceptive, and besides, I have sought earnestly and never obtained this great blessing." This does not affect the testi-

mony of those who say they have. It is a principle in civil jurisprudence, that negative testimony cannot set aside positive. Infidels and skeptics in every age of the world have offered similar objections to experimental religion, but as Christians we regard it of no worth while we can say, as did one of old, "One thing I know, whereas I was blind, now I see."

It may appear strange to some that Carvosso had such views of his sinfulness, while he had at the same time the testimony that he was a child of God. This, we remark, was the result of the light shed upon his mind, revealing the sinfulness of his *nature* and the great *purity* of God. In this view, it is no marvel at all. Peter, feeling the presence of Divinity, said, "Depart from me, O Lord, for I am a sinful man."

"Is sanctification *progressive* or *instantaneous*?" We answer it is both. Mr. Wesley says, "A person may be some time dying, but there is a moment in which it may be said, he dies. So a person may be some time dying to sin, but there is a moment in which it may be said he dies." Sanctification is a death to sin, and a life to God. Hence says the Apostle, "Reckon yourselves therefore to be dead indeed unto sin, and alive unto God through Jesus Christ our Lord."

We would not undervalue justifying grace. When a person is born from above, he has met with a great and glorious change, a change that has put him into a new world. If he dies in this state, he will certainly go to heaven. "Why then is it necessary to be fully sanctified to enter heaven? We answer that infants, though justified, are not fit for heaven till they are purified. Yet Christ says "Of such is the kingdom of heaven."

Were God to remove a person by death in a justified state, he would cut the work short in righteousness, and take him to heaven. We should remember that it is necessary to be pressing after *holiness*, to maintain the blessing of justification.

Paul says, "Leaving the principles of the doctrine of Christ, let us *go on unto perfection*." Is it not to be feared that many have forfeited their justification by neglecting to "go on unto perfection?"

"But how is this great blessing obtained?" We answer by simple faith in Christ. Christ says, "Sanctify them *through thy truth*." A clear apprehension of the *nature* of this blessing, and a *full consecration* of soul and body, time and talents, influence and substance, to God, is necessary. Then by a simple act of faith, the blessing is received.

"Refining fire go through my heart,
Illuminate my soul;
Scatter *thy life* through every part,
And sanctify the whole."

Springville, Pa., Nov. 3d, 1859.

[Selected.]

FLETCHER'S EXPERIENCE.

[The account of the personal experience of the celebrated John Fletcher of perfect love, has been read doubtless by many of our readers; but it is so decided and suggestive that we think its insertion in the *Guide* at this time may be profitable. It was recorded by Mrs. Hester Ann Rogers, in her diary, and may be found in the Life of William Bramwell. ED. GUIDE.]

"Leeds, August 24, 1781. — That dear man of God, Mr. Fletcher, came with Miss Bosanquet (now Mrs. Fletcher) to dine at Mr. Smith's in Park Row, and also to meet the select society. After dinner, I took an opportunity to beg he would explain an expression he once used to Miss Losedale, in a letter, viz., 'That on all who are renewed in love, God bestows the gift of prophecy.' He called for the Bible, then read and sweetly explained the 2d chapter of the Acts, observing, to prophesy, in the sense he meant, was to magnify God with the new heart of love and the new tongue of praise, as they did who, on the day of Pentecost, were filled with the Holy Ghost! And he insisted that believers are now called to make the same confession, seeing we may all prove the same baptismal fire. He showed that the day of Pentecost was only the opening

of the dispensation of the Holy Ghost — the great promise of the Father ; and that 'the latter day glory,' which he believed was near at hand, should far exceed the first effusion of the Spirit. Therefore, seeing they then bore witness to the grace of our Lord, so should we, and, like them, spread the flame of love ! Then, after singing a hymn, he cried, 'O, to be filled with the Holy Ghost ! I want to be filled ! O, my friends, let us wrestle for a more abundant outpouring of the Spirit !' To me he said, 'Come, my sister, will you covenant with me this day to pray for the fulness of the Spirit ? Will you be a witness for Jesus ?' I answered with flowing tears, 'In the strength of Jesus, I will !' He cried, 'Glory, glory, glory be to God ! Lord, strengthen thy handmaid to keep this covenant even unto death.' He then said, 'My dear brethren and sisters, God is here ; I feel him in this place. But I would hide my face in the dust, because I have been ashamed to declare what he hath done for me. For years I have grieved his Spirit ; but I am deeply humbled, and he has again restored my soul.' Last Wednesday evening he spoke to me by these words, 'Reckon yourselves, therefore, to be dead indeed unto sin, but alive unto God : through Jesus Christ our Lord. I obeyed the voice of God I now obey it ; and tell you all to the praise of his love I, am freed from sin ! Yes, I rejoice to declare it, and to bear witness to the glory of his grace, that 'I am dead unto sin, and alive unto God through Jesus Christ,' who is my Lord and my King. I received this blessing four or five times before ; but I lost it by not observing the order of God, who hath told us, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colors, to keep me from public declaration of what my Lord had wrought.

"When I first received his grace, Satan bade me wait awhile, till I saw more of the fruits. I resolved to do so, but I soon be-

gan to doubt of the witness which before I had felt in my heart, and was, in a little time, sensible I had lost both. A second time, after receiving this salvation, (with shame I confess it,) I was kept from being a witness for my Lord by the suggestion, 'Thou art a public character ; the eyes of all are upon thee ; and if as before, by any means thou lovest the blessing, it will be a dishonor to the doctrine of heart holiness,' &c. I held my peace and again forfeited the gift of God. At another time I was prevailed upon to hide it by reasoning, 'How few, even of the children of God, will receive this testimony, many of them supposing every transgression of the Adamic law is sin ; and, therefore, if I profess myself to be free from sin, all these will give my profession the lie, because I am not free in their sense — I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God has wrought in me, but I will not say I am perfect in love.' Alas ! I soon found again, 'He that hideth his Lord's talent and improveth it not, from that unprofitable servant shall be taken away even that he hath.'

"Now my brethren, you see my folly : I have confessed it in your presence, and now I resolve, before you all to confess my Master. I will confess him to all the world ! And I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well meaning brethren say, 'By this can only be meant a gradual dying.' But I profess unto you, 'I am dead unto sin and alive unto God.' And remember, all this is 'through Jesus Christ our Lord.' He is my prophet, priest, and king ! my indwelling holiness ! my all in all ! I wait for the fulfilment of that prayer, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, and that they may be one even as we are one.' O for that pure baptismal flame ! O for the fulness of the

dispensation of the Holy Ghost! Pray, pray, pray for this! This shall make us all of one heart and one soul. Pray for gifts — for the gift of utterance, and confess your royal Master. A man without gifts is like a king in disguise, he appears as a subject only. You are kings and priests unto God. Put on, therefore, your robes, and wear, on your garter, holiness to the Lord." Here follows an account of a sermon he preached on the same subject, a few days after.

(Original.)

ALONE WITH JESUS.

BY ANNA.

THE blue skies beam with brightness o'er me,
The sailing clouds drift to and fro,
The distance softly melts before me,
The silver waves are all aglow.
But I have fairer, brighter visions
Than those that greet my eyes to day,
For 'twixt my soul and heaven's bright glory
The veil is partly torn away;
So happy, I can only say,
"Alone with Jesus."

The air is filled with strains of music;
I hardly know that I am here;
But almost fancy I'm in heaven,
The song of angels sounds so near.
And while I hear the happy chorus,
It seems that I can hardly stay;
But then since Jesus is so near me,
Heaven is not very far away;
'T were heaven itself e'en here to stay,
"Alone with Jesus."

Should storm and tempest rage around me,
And waves of sorrow flood my soul,
Should loved ones turn and frown upon me,
And earthly ties be severed all,
O Jesus! — thou wouldst not forsake me;
The brightness of thy holy face
Should chase away all gloom and darkness,
And sinking in thy loved embrace,
My soul should find sweet resting place,
"Alone with Jesus."

Alone with Jesus when Earth's praises
Shall turn to hate, and scoff, and scorn;
Alone with Jesus in the sunshine,
Alone with Jesus in the storm.
And when the lengthened shadows tell me
It is the close of life's short day,
I'll sing one song of holy triumph
To Him who's ever been my stay,
Then fold my arms and pass away
"Alone with Jesus."

Wyoming, N. Y.

[Original.]

THE SUFFERINGS OF CHRIST.

BY Y. J.

WE cannot comprehend the weight of suffering he endured in that hour. No word in our language could have been found more expressive of extreme pain than the word "agony." He must have suffered severely through life. While the rebels he came to save rolled in affluence and wealth, *he* had no home, and often wanted the comforts of the present life. Such privations must cause pain. Yet no suffering did he endure equal to that which attended the close of life. Dr. A. Clark believes "a principal part of the redemption price to have been paid in that momentous hour." *It was not fear of death*, for he expected to rise soon from the grave. *It was not the wrath of God*, for he knew no sin.

But *my sin, and yours*, gentle reader, weighed him down, and added to the wondrous weight. What buried pain bursting that heart of hearts! No doubt he knew many would neglect the use of the atonement he is about to make, — and that the pierced hand or side would have to witness against thousands for whom they were pierced.

Think of Gethsemane. Let your thoughts often turn to the scene there; and then turn to the Judgment Hall. See your Saviour buffeted. Follow him to the brow of Calvary, and, if you can bear the sight, see him suffer, and *forget not that it was for you*. Methinks due reflection upon the subject will not only induce the impenitent to secure an interest in that death, but also induce the professor of religion to embrace *all* that by that death was purchased for him, viz: *A Full Salvation*.

Canada West.

FAITH. — "Where faith is weak, he anticipates and comes to meet it; when faith is strong he holds himself aloof that it may in itself be carried to perfection" —
Olshausen.

[Original.]

REVIVAL LETTERS AND INCIDENTS.

MRS. PALMER TO REV. E. BOYER.

We take pleasure in laying before the readers of the *Guide* the following letters from our beloved sister in Christ. We reluctantly omit a few passages, mostly quotations, for want of room.

SUNDERLAND, Nov. 14th, 1859.

MY DEAR BROTHER IN JESUS—Yours of November 9th, and other favors of an earlier date, would have been acknowledged, but, really, we seem to have been kept in the heat of this glorious battle to such a degree, as to preclude attention to anything else. Such has been the pressure of other calls, that we came here quite settled in purpose that we must not remain over two weeks. But we have already numbered twenty-nine days, and still it seems impossible that we should leave. During the past week about one hundred have been saved daily. Oh, how glorious have been the manifestations of awakening, converting, and sanctifying power. It is not now difficult for faith to apprehend how a nation may be born in a day.

Since the commencement of this work, the secretaries of the meeting have recorded the names of two thousand and eleven who have presented themselves as seekers. Of these we trust about two hundred, from near and remote regions, have received the witness of purity. "Create in me a clean heart, O God, and renew a right spirit within me. Then will I teach transgressors thy ways, and sinners shall be converted unto thee." So says the Psalmist, and the development of power which has resulted in the sudden ingathering of such a multitude of the unsaved, still gives demonstration of the fact that purity is power; or, in other words, that the creation of a clean heart, and the reception of increased ability to teach transgressors truths which may lead to their conversion, is still the Divine order.

The whole place seems to be permeated with the power of restraining, corrective, transforming truth. To a remarkable degree is the Lord of the armies of Israel owning, guarding this work, and the instrumentalities engaged in its promotion. Men of the world acknowledge the wonders of grace, and opposers are taught, by the speedily uplifted rod of the Almighty, that they cannot speak against it with impunity. One of these, who was mingling with the hundreds who were dispersing from the chapel doors, was railing against the work, pronouncing it all humbug, fanaticism, and the like. This was in the hearing of one from whom we received the information. He had parted from our friend but a few steps, before the man, who had "tarried long at wine," stumbled, and broke one of his limbs in two places. We have been informed that he believes it to be a retributive providence, and now seems penitent.

People of every age, and of all classes, are flocking as doves to the windows. Never do I remember to have seen such a proportion of aged people come to Jesus, with true brokenness of spirit. Shortly after the opening exercises, and we had just begun to speak, one evening, a very aged lady, who I was informed was about ninety years old, came forward and knelt at the communion rail, nearly all the time I continued to address the congregation. That night she was made unspeakably happy; and I was also informed that her aged husband, before the close of that evening service, was made partaker of like precious grace.

At another service we illustrated the fearful character of unbelief, by referring to an aged opulent friend of ours; who, though willing to give largely of her goods to feed the poor, and doubtless, if called thereunto, would gladly have given her body to be burned, remained year after year, till age came on, in the bondage of unbelief. She introduced herself to our observation by rising in one of our meet-

ings, confessing her unbelief, cried out, "*What a fool! What a fool I have been all my days! I have been giving, giving, and giving myself to God, but never believing that he received me.*"

On giving this illustration of the error of not believing, after having been empowered by the Spirit to yield ourselves to Christ, an aged man, whose locks I imagine had stood the frosts of about eighty winters, came forward to the altar of prayer. "Forty years," said he, "have I been endeavoring thus to give myself to Jesus, but have never till now believed that he received me." Since that time he has been unutterably full of joy, and begged the privilege at a subsequent service, to a listening multitude, the bliss of his new-born spirit.

Another aged one, who knelt at the communion rail, seeking the full baptism of the Holy Spirit, was inexpressibly filled with heavenly triumph. On returning home, speaking of this wonderful visitation as marvellous in her eyes, she exclaimed, "O why is it?—why is it that the Lord has sent these friends here to be such a blessing to my soul?"

That day the angel of death was commissioned to unloose the "silver cord." Gradually her entranced spirit was released, and she seemed to die to the things of time, before she left its shores. In less than a week her new-washed spirit

"Clapped the glad wing and soared away,
To mingle with the blaze of day."

Not a few middle-aged people have been brought in. One of these, much respected in the community, whose name was on the church books, but who had not the witness that his name was written in the Book of Life, came forward, humbly sought, and ere he left obtained the witness of his acceptance in the Beloved.

The next evening he again presented himself at the altar of prayer, seeking the endowment of power, for which the "one hundred and twenty" were commanded to tarry. The baptism of fire descended,

and, as in the early days of Christianity, utterance as a constraining gift was also given. Though a man who, ere his lips had been thus touched with the live coal from off the altar, would have pleaded his slowness of speech, if called to speak for God, he on the succeeding evening came forward, before probably not less than three thousand persons, and asked if he might not have the privilege of addressing the assembly. Time will tell how many scores, if not hundreds, were penetrated to the deepest recesses of the heart, by the utterance of that spirit-baptised man. Demonstration that he has received the "Tongue of Fire," has ever since been most marked; and many, I trust, will yet be stars in the crown of his rejoicing. I might speak of many, very many, who have in a similar manner sought and obtained, with like results, the baptism of the Holy Ghost; and are now working under the inspiration of this gift of power. I might instance so many, that it is difficult to forbear. Dr. P. just now, while I write, interrupts me by the reading of a note. It is from a local preacher, who also is a temperance lecturer, residing a few miles distant. A week or two since he came to Sans street chapel. It was on Saturday afternoon.

When the invitation was given for all who were not enjoying the witness of entire sanctification, to come forward, and unite with others in definitely seeking that grace, this temperance lecturer came. When the earnest pleader asks bread, the heavenly Giver marks the thing asked for. It is the Spirit that maketh intercession, and the gift asked for is specifically to meet the soul's immediate necessities. The grace, being purchased, is ready. It is only for faith to demand the needed grace now, and the holy violence which the kingdom of heaven suffereth, irresistibly takes the purchased gift. Definite in his faith, and unyielding in importunity, our temperance lecturer sought, and with about a score of others on the same after-

noon, obtained the witness that the blood of Jesus cleanseth. He appeared to be amazingly filled with the Spirit, and as he spoke in testimony thereof, his words seemed to fly as barbed arrows.

Before leaving, he told us that he had two sons, who (though they had never seen their father or mother touch the intoxicating cup, even to wine or beer) were both victims of the hydra-headed monster, intemperance. War has slain its thousands and intemperance its tens of thousands. When this father told of his unsaved children, we observed that, as God's order had now been obeyed, and judgment had begun with him, he would of course have an increase of power, and might confidently expect the speedy conversion of his children. The next day, during family prayer, a son who had been so hardened as to refuse to bend his knee in family worship, was broken down, and cried for mercy. He was powerfully converted the same evening. Soon afterward the other son was arrested by the might of the Spirit, and deeply penitent; he also was brought to the foot of the cross, and made a new creature in Christ Jesus. During the week another of the family was also saved, besides several others residing in the neighborhood. I will transcribe a portion of his note, which refers to a scene which occurred the third evening after he received this endowment of power.

"On Monday night I was called out of bed to visit two dying sisters, the elder aged twenty-two, the younger seventeen. One was seeking this further blessing. After kneeling down beside her and giving a few instructions, she received it, and cried, 'Glory to God!' Soon her mother began to cry for mercy, and in a few minutes her soul was set at liberty. Two sisters of the dying girls, and a female friend, all earnestly sought the Lord, and before I left were rejoicing in their Saviour." "Behold how great a matter a little fire kindleth."

Among the newly-converted have been several sea captains, with many others who do "business on great waters." A pilot, converted last night, suddenly bounded up, and in an ecstasy of joy cried out, "Glory be to God." "What has he done for you?" asked Dr. P. "Done for me? Why, he has given me a *new* heart! a blessed heart! Glory be to Jesus!" And then, looking up towards the densely crowded gallery, and seemingly singling out friends that he would fain have brought to Jesus, he cried out, "Come down! come down! Here is the place to find Jesus. I am sure it is cheap enough going to Jesus." A brother pilot, who was kneeling beside him, and translated out of the kingdom of darkness into the kingdom of God's dear Son, about the same moment, was also asked what the Lord had done for him. "The very same, glory to Jesus," he replied, and was well nigh as earnest in his indications of overwhelming bliss as his friend.

Never shall I forget the beaming countenance of a master of a vessel, converted two or three evenings since. He told me he was expecting to leave the next morning, but assured me that he would resolve, through Almighty grace, to have a praying crew. Who can tell where the end of these things will be? Sunderland, you may remember, is a large sea-port town, from which hundreds of vessels sail yearly. How many floating Bethels will go forth from this port, as the result of this blessed visitation of the Spirit, who can tell?

One captain who has been saved, with his whole crew, writes to Dr. P. thus:

It is with feelings of great pleasure that I take this present opportunity of informing you, that I desire in behalf of myself and crew, seven in number, to return our public and grateful thanks to Almighty God for His great blessings, by attending the services in Sans street chapel, during the last nine days, for all are safe and sound conversions to God, and we can now *all* rejoice in the God of our salvation.

As we are ready to sail, we desire the prayers of the congregation on our behalf, that we may

have a richer and fuller blessing during our passage home to Southampton.

I am, Sir, by the grace of God,

Your humble servant,

THOMAS HARRIS, Master.

On behalf of myself and crew.

From observations I have made, I think there are not a few who have walked miles after completing their day's labor, to attend these services. Said one of the ministers to me, "Here is a young man who has come six miles to get religion, and now the Lord has pardoned his sins, and made him very happy." There stood the pale-faced young man, with heaven in his countenance. Doubtless he would have felt himself well repaid, as he walked that night to his distant home, had it been ten times more distant. I think he was a pitman.

Many other pitmen have attended. I heard of one who walked eight miles to attend one of the recent services. Ere he returned he received the grace for which he sought. With joy unspeakable, from a divine consciousness that his name was written in heaven, he reached his humble home. In a few days from the time that the Spirit witnessed so graciously to his heart of his adoption, the call came, "Child, come home!" and his newly-saved spirit entered the eternal city, for which he had so recently received a title, and of which, from the time of his conversion, he was continually talking.

Several pious pitmen have come and sought to be endued with that power from on high, with which he who baptizeth "with the Holy Ghost and with fire," would fain now endue all his disciples. With lips touched with a live coal from heaven's altar, and with hearts in sympathy with Jesus, in that love that moved him to die for sinners, they have returned to speak as the Spirit gave utterance, to their unsaved friends. And how many of these rayless minds and dark homes have, through these humble agencies, been enlightened, eternity alone will reveal. In connection with this subject, I will tran-

scribe a note which lies before me, given to Dr. P. at one of the afternoon meetings; it reads thus: "An influential coal owner, residing about ten miles distant, stated this morning that the revival movement was operating in a most wonderful manner in the district with which he is connected. He said, solemnly, that upwards of four hundred of his pitmen had been brought to Christ. Glory be to God!"

Among the many who yielded to the Spirit's constraining influence, and hastened to the altar of prayer, an evening or two since, I noticed a lady, whose attentions seemed entirely absorbed with the Spirit's internal revealings. Her grief was not convulsive, as with some others; but the fact that she was a sinner, and her name not written in the book of life, was so engrossing, that the outward world appeared wholly excluded from her mental vision. In our address that evening we had quoted the passage, "And whosoever was not found written in the book of life was cast into the lake of fire."—Rev. xx: 15. This arrow of truth from the Almighty's quiver had penetrated her heart to its deepest recesses, and she could look at nothing else. As I knelt before her, and would fain have directed her eye to the Saviour, she looked not heavenward, neither did she for a few moments seem to heed my words, but only exclaimed, "O, my name is not written in the book of life!" When I tried to tell her how, through faith in the atoning sacrifice, she might see her name written in heaven, she despairingly cried, "I cannot see it, I cannot see it." Soon the Altogether Lovely lifted up the light of his countenance; and when the Holy Spirit revealed Christ to the vision of her soul, she could exclaim, "I see it now, I see it now!" Seldom have I witnessed a more happy convert than this.

That evening the crowd in the chapel was so dense, as well nigh to preclude the possibility of many who might wish to present themselves as seekers of salvation

from doing so; and when it was announced to the lady just referred to, that her husband also had just been converted in the midst of the congregation, it did seem as if her new-born spirit would well nigh have taken wing,

"From Calvary to Zion's height."

One morning as Dr. P. was walking out he met an interesting young man whom he had seen at the chapel — he was one whom I had personally addressed in regard to the interests of his soul — "I have made up my mind," said he. "Made up your mind to what?" asked Dr. P. He then expressed his resolve to seek the Lord with all his heart, and said he was fully decided that he would that night come out as a seeker of salvation, by presenting himself at the altar of prayer. "So resolved am I on this, and lest I should fail in my decision, that I am telling everybody I meet." Scarcely was the invitation given for those who desired to find Jesus to come forward, and openly acknowledge their need of salvation, before that young man manifested the firmness of his purpose by kneeling before that assembled multitude as a seeker. It surely does not take our Saviour longer to receive disciples now than in the days of his incarnation. "He that confesseth me before men, him will I confess before my Father and His holy angels." But it is the Spirit alone that can take of the things of God and reveal them to the waiting soul. He does not come to testify of himself, but when the trusting sinner openly acknowledges the Saviour, how quickly does the Spirit take of the things of God and reveal them, and the seeking Saviour and the sinner meet! It did not take Jesus longer to save this sinner than to save the Jailor, who, with his whole house, were saved in less than an hour.

A characteristic of this revival, as also at Newcastle, is the energizing influence which those who are newly blest receive to work for God, in trying to save others.

"Let him know that he that converteth a sinner from the error of his way shall save a soul from death, and hide a multitude of sins." On this principle we may, through grace, confidently expect that the day of eternity will reveal that a multitude of sins have been covered as the result of this visitation. To human observation the work seems only to have been bounded by the want of accommodation, to meet the ever-occurring emergencies. I will instance. When the invitation was first given, the communion rail, accommodating about forty persons, was filled. Then benches placed before the communion rail. Still the accommodation for seekers was insufficient. Next a large square singing pew, fronting the pulpit, was in demand. This threw Dr. P., and others taking a leading part in the ordering of the battle, quite out into the congregation. The singing pew being filled, one of the smaller vestries was then called for; then another; and still another, till every available place was in demand.

Though the work among children did not excite so much attention as in Newcastle, yet many were saved. Over one hundred children were enabled to testify to the pardoning love of Jesus. Some may think of the conversion of children as a small matter; and he who labors specifically in their conversion, may not have his name blazoned largely on the archives of time as mighty in pious achievement; but will not this matter, viewed in the light of eternity, assume an aspect greatly important, when the fire shall reveal every man's work of what sort it is? Imagine that Voltaire, Hume, Gibbon, Paine, or any other infidel writer, whose works have leavened thousands of minds with infidel principles, had been converted in childhood. What a multitude of sins might have been covered, and how many already lost spirits might have been saved. Yet, had this in fact been the case, doubtless some would have said, only a child had been converted.

Not a few of the children converted here, as in Newcastle, have manifested the fruits of the Spirit in a marked manner. Seldom, if ever, have I listened to such words in prayer—words so clothed with the might of the Spirit—as have fallen from the lips of some of these converted children. Such prayers could not have been presented but through the inspiration of the Holy Ghost. Neither are these newly-saved children willing to eat their morsel alone, any more than the truly converted of more mature age.

Several days ago, at the close of one of the afternoon services, a lady introduced me to her son, a young man of intellectual countenance, and noble, generous bearing. With moistened eyes she looked wishfully at me, as though she would have said, "Do say something to my loved one about the interests of his soul." The lady receded in a casual manner a little distance, and left her son standing by me. I understood the matter, but was surprised on addressing the young man to be met with the answer, "I have no desire for salvation." He listened to my affectionate expostulations with respectful attention, as I entreated him to ask the Father, in the name of Jesus, for the gift of the Holy Spirit to enlighten his mind, and show him his need of a Saviour. Two or three evenings after this, he presented himself at the altar of prayer. He acknowledged he was *intellectually* convinced of his need of salvation; "But," said he, "I cannot feel—I am not a penitent."

I asked him, if the act of thus presenting himself among the seekers of salvation, before such a vast multitude, was not crossing to his natural feelings. This he acknowledged, and I assured him that the fact of his having been constrained to deny himself, and take up the cross, was of itself a manifestation of desire. He said he had been constrained to do it by a friend. But, whether so or otherwise, the constraint was doubtless through a Divine influence.

He afterwards voluntarily presented himself yet again as a seeker, and understandingly yielded himself up as a sinner to Jesus the Saviour. Still he had not received those *sensible* emotions of joy, which he had been seeking as a sort of pre-requisite, or as in absolute and immediate connection with discipleship. The fact was, that he stood there as the nobleman, demanding a sign or a wonder. We assured him, again and again, that the requirements of grace were unalterable, and that God was teaching him lessons in faith, which he would be required in turn to teach to others. "The just shall live by faith." "What then shall I do?" Go to work—and, as you have given yourself up to God, act on the principle that you belong to God, and then the joy of Christ and angels will be yours. It was the joy of Christ to *do* the will of His Father, and bring many sons to glory. It is the joy of angels to see sinners repenting. A lovely Christian lady, standing by, who had been endeavoring to instruct him in the way of faith, said, "There, did I not tell you so?" He left the altar of prayer with a trembling, though not joyous faith. His subsequent experience was so quickly and beautifully illustrative of what should be the character, and may be the development of every Christian's joy, that could we see a like testing of the same principles, on the part of *every* Christian, we might soon see the entire of this redeemed world in a flame of revival.

Go to work for God. As you have given yourself to God, act on the principle that you do belong to God. This was the advice we had given. And now behold the result! Very early the next morning, ere nature had withdrawn the curtain of night from a sleeping world, this newly-received disciple arose, and wrote to a gay young gentleman residing in this town. A letter of several pages told the longing solicitude of his new-born soul, for the companion of his former worldly pleasures. His friend did not receive the

letter till noon of the day it was written. Every page was as a barbed arrow in the quiver of the Almighty. The young man came to the chapel in the afternoon, so deeply wounded in spirit, that his tears and sighs were indeed most mournfully affecting. On presenting himself among many other seekers of salvation, at the altar of prayer, in the evening, his brother soon followed him; then a beloved sister; and all three were enabled to yield themselves up with true brokenness of spirit to the Saviour of sinners, and left the chapel rejoicing with joy unspeakable. This was followed by the awakening and conversion of a second sister the next afternoon, and yet another the succeeding evening. Thus, within perhaps forty-eight hours after this young man of trembling faith had commenced his career of discipleship, five most interesting conversions had occurred through his agency.

The evening services are largely attended. It is estimated that three thousand are generally present, the place being densely filled, and frequently many going away for want of room. But the best of all is, God is with us, and wonderful have been his manifestations of awakening and saving power. The revival is taking hold on persons of all classes — men of business of every grade. And, more recently, a most interesting class of young men. Every one saved would seem to be a guarantee for the salvation of others. Each man is disposed to be after his man, and yet more and more effectively is this being done. With every passing hour the flame of burning zeal appears to be rising. Many also from the ranks of the high and low, rich and poor, have been gathered in. Parents and children, brothers and sisters, the merchant and his clerks, the lady and her servants, have knelt at the same altar of prayer, and have been made partakers of like precious faith. If the prince of this world does not muster his forces to withstand the progress of this work, it

will only be because he who is stronger than the strong man armed, has so weakened his kingdom as to render futile his attempts. One man was converted who, by general consent of the community, seems to have received the palm for uproarious and mischievous sin. Seldom did he return to his home, but in a state of intoxication. After his conversion, said he to his servant, "Never will you again see your master come home intoxicated. You have a new master now." We are informed that this man literally wet his pillow nightly, with tears of humble, holy joy.

Another kneeling penitent, newly converted, exclaimed, "How wonderful! I have been a follower of Tom Paine, a gambler, and a drunkard, but I have now found salvation." After the close of one of the afternoon meetings, a newly converted one took me to three penitents who had, side by side, been seeking the Lord sorrowing. While I was directing one, all three inquirers listened, and all three were simultaneously born into the kingdom, and left the chapel rejoicing. One who was by profession a play-actor was among the converted. Another, we were told, who was the proprietor, and also one of the actors of a travelling circus, was also among the newly-saved. Several of the managers of the "Sunderland Commercial Quadrille Party" were also among the saved. A circular containing the printed rules, &c., of this party for 1859-60, lies now before me. It was handed to one of the Sans street chapel people, by one of the managers recently converted.

A young lady, whose musical ability gave her a leading position in the "Glee Club" of Sunderland, was among the newly saved. She stood announced before the public to take a leading part in a forthcoming concert. But the evening announced found her a new creature in Christ Jesus, and her heart and lips sweetly attuned to the songs of Zion. The con-

cert was indefinitely postponed, she being the head glee singer, and her place not easily filled.

The meetings have, with some carefulness, been brought to a close at ten o'clock, leaving all who may wish an opportunity to retire at once. But hundreds linger unwilling to leave the place, so hallowed by the saving presence of Christ. On such occasions, we have sung some "Revival Melodies," such as have been sung by thousands during the gracious revival in America and Ireland. One of these gained so much favor among our Sunderland friends, as to become a favorite air with the community, to such a degree, that it was often heard in the streets. Especially did its inspiring strains peal on the evening air, as the worshippers of Sans street chapel were nightly dispersing to their homes. We were so often importuned for a copy, that we encouraged the people to expect it in print, in case an opportunity should occur. You may perhaps have met with it before, but could you witness the inspiration with which it is sung here, it would invest it with new interest.

Said a French politician, "Let me make the songs for the people, and I will rule their politics." The Wesleys felt the force of this principle, and, resolving not to be outdone by the children of this world, encouraged the use of lively spiritual songs, and also the beautifully pathetic.

NOVEMBER 19th. — Thirty-five days since we came to Sunderland. Last night we closed our labors. It was a season of affecting interest. We could scarcely have felt it our duty to leave in the midst of such an extraordinary work of the Holy Spirit, but other engagements were pressing, and our health also is positively demanding a short respite. From the first commencement of the work, it has been rapidly gathering in interest till last night, when it exceeded any former period. Not that there were more forward for prayer. The dense crowd precluded as ready an egress from the pews and the gallery on

the part of the convicted. Yet over sixty names were added to the newly-blest. But we trust many more of that solemn assembly will have cause to remember, long as eternity endures, this eventful occasion. Many more doubtless would have been brought but for the multitude crowding the aisles.

The nearness of Christ to save was gloriously manifest. To our own perceptions the place seemed to shine with the glory of God; and we are prone to believe there was not one in that vast assembly, but felt the mellowing, constraining influence of the Divine presence.

Here, as elsewhere we have labored, we have enjoyed much satisfaction in our efforts in connection with the beloved ministry. Everywhere we have found them affectionately ready to strengthen our hands in the Lord. Were it not for the indefatigable and efficient aid we have received from the dear and honored ministry of the Wesleyan church, our efforts had surely not come to such a favorable issue. Our design has never been to work aside from the ministry and membership of any church, but only under God as laborers together with them. Just before the close of the meeting, the Rev. Mr. Lambert, superintendent of this circuit, gave the people permission to testify their gratitude for this blessed visitation of the Spirit, &c., by rising and lifting the right hand. We did not observe one in all that vast assembly, but in less than one minute were on their feet, with the right hand uplifted. Dr. P., in a subsequent address, said, that as he could not expect many of our Sunderland friends to visit him at his New York home, he would extend an invitation to all, to visit him in his heavenly mansion, which he felt assured Jesus was now preparing for him. He then asked that all who would accept his invitation, and promise to meet him at the close of life's labors in his heavenly home, would signify it by rising; when well nigh every person in the house was again standing.

"O, what a glorious company,
When saints and angels meet,
There we shall see each other's face,
And all our brethren greet."

What a blessed world will that be, where parting words and looks will no more be exchanged. It was near midnight before we retired to our pillow, after shaking the parting hand with many beloved ones, hundreds of whom had within the past thirty-five days been born into the kingdom of grace.

To-day we leave for Newcastle, in expectation of spending part of the coming week at the country residence of our esteemed friend, E. Bainbridge, Esq. On Sabbath following, (D.V.) we shall hope to meet an engagement made some time since with our North Shields friends. Dr. P. unites in Christian salutations to you and yours.

As ever yours in Jesus,
PHEBE PALMER.

MRS. PALMER TO THE "GUIDE."

HORN CASTLE, ENG.

Whelpington, Nov. 24, 1859.

DEAR BRO. DEGEN,—We miss the visits of the "Guide to Holiness." Precious miscellany, how many have been guided by its blessed teachings into the one and only way leading to heaven. May thousands more, by its directions, enter the way over which the unclean may not pass. I do not doubt but your work will be rewarded quite beyond your anticipations in the eternal world. We cannot have too much on this subject. Holiness is the power with which the church must be clothed, or she can never accomplish her mission. We have had remarkable demonstration of this since we have been in England. Perhaps you may have received a letter from E. Boyer, Esq., giving an account of the extraordinary work now going on here. He informed us that he intended writing. Our time has been so closely occupied with the

demands of the work that we have been unable to write for the readers of the "Guide" as we would have done. Never have we witnessed more extraordinary manifestations of sanctifying power than during the past seventy-three days. If I were to say that we have seen five hundred waiting disciples from near and remote regions baptized with the Holy Ghost and with fire, I am sure the estimation were quite below the mark. As ever when pentecostal blessings come upon the disciples, and with lips touched with fire, they speak as the Spirit gives utterance, the unsaved multitudes are pricked to the heart. I will not go into the particulars of the work at New Castle, as I do not doubt Mr. Boyer, of Manchester, has sent you a copy of our letter to him giving an account of the work. From an official document we have received, containing resolutions, &c., passed at a meeting of the ministers, stewards, and leaders of New Castle-on-Tyne, held October 24th, 1859, we extract the following:—

"Resolution 2d. This meeting records with sincere gratitude to Him who alone is the glory, that during the thirty-eight days labor of Dr. and Mrs. Palmer in this place, very many church members received the baptism of the Holy Ghost, and not fewer than *thirteen hundred* persons decided for God, and besought the prayer of his people, &c.

"(Signed,) ROBERT YOUNG,
"Chairman."

After leaving New Castle, we went to Sunderland, and labored thirty-five days. Here the interest quite exceeded any thing we have ever witnessed either in America or Ireland. The work, as in New Castle, commenced with the church. We have not yet received the official report, but the secretaries informed us that during our thirty-five days visitation, over two hundred professed to receive the sanctifying seal, and the names of over *two thousand* were recorded as having been translated out of the kingdom of darkness

into the kingdom of God's dear son. Of the particulars of this wondrous work, I do not doubt you will also be informed through your Manchester correspondent. "Blessed be the Lord God of Israel, who only doeth wondrous works, and blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and amen."

New Castle-on-Tyne is a very ancient town, containing a population of about one hundred and fifty thousand. Those eminent revivalists, Revs. John and Charles Wesley, began their labors here in 1742. Says Mr. J. Wesley:—

Thursday, May 27, 1742.—"We came to New Castle about six, and after a short refreshment, walked into the town. I was surprised—so much drunkenness, cursing, and swearing, even from the mouths of little children, do I never remember to have seen or heard before in so small a compass of time. Surely this place is ripe for Him who came not to call the righteous, but sinners to repentance."

On Sunday, 30th, he says:—"At seven I walked down to Townsend-gate, the poorest and most contemptible part of the town, and standing at the end of the street with John Taylor, began to sing the Hundredth Psalm. Three or four people came out to see what was the matter, who soon increased to four or five hundred. I suppose there might have been twelve or fifteen hundred before I had done preaching, to whom I applied those solemn words, "He was wounded for our transgressions, he was bruised for our iniquities. Observing the people, when I had done, to stand gaping and staring upon me with profound astonishment, I told them, if you desire to know who I am, I am John Wesley. At five in the evening, with God's help, I design to preach here again." In the evening, according to appointment, Mr. Wesley preached again, and the large hill on which he preached was covered from top to bottom. "Such a large number of

people gathered," he observed, "I never saw before, either at Moorfields or Kennington common." Says the Rev. Robert Young, Ex-President of the Wesleyan Conference, in a volume entitled, "Showers of Blessings,"—"The favorable impression thus made, was deepened soon after by a visit from Mr. Charles Wesley, whose word was as fire in dry stubble, producing astonishing effects."

God buries his workmen, but carries on his work. At both New Castle and Sunderland, the holy Bramwell has labored. The vestry in which about one hundred on an average took tea with us each evening during the process of our labors in Sunderland, was an apartment occupied by Bramwell at the time he was stationed here, in the years 1803-6. As we were occupying that vestry on various occasions, especially as it was filled from night to night with kneeling penitents, most of them men, who, on account of the pressure at the altar and all its surroundings, were taken into the vestry, I could not but think of the mighty prayers and the strong crying and tears of the devoted Bramwell, whose supplications so often prevented the morning's dawn. Our fathers, where are they? The Scriptures of truth answer the question. Our God is the God of the living, not of the dead. Our friends in Jesus who leave the shores of mortality, go to inherit glory, immortality and eternal life. Yes, they go to the land of the living, and leave us in the land of the dying. If angels rejoice over one sinner that repenteth, what joy there must be in the presence of the angel spirits of the fathers of Methodism, over scores of repenting sinners nightly turning to God. We can not but feel that thoughts of this sort are realizations invested with freshness and vitality, while thus laboring in the land of the Wesleys, Fletcher, Bramwell, and a host of holy workmen, who were laborers-together with God, in breaking up the fallow ground in all these regions round about, near a

century ago. And more vividly am I reminded of this when very often, just as we are about to close an evening service, where the secretaries of the meeting have once and again recorded as many as one hundred names among the newly blest, and Dr. P. has given out the hymn,

"Come, let us join our cheerful songs
With angels round the throne,
Ten thousand thousand are their tongues,
But all their joys are one,"

each verse being accompanied with the chorus,

"Hallelujah to the Lamb who died on mount
Calvary,
Hallelujah, hallelujah, hallelujah, Amen."

Surely it has seemed as though heaven and earth were blending in one anthem of praise, and

"Faith lends its realizing light,
The clouds disperse, the shadows fly,
The invisible appears in sight,
And God is seen by mortal eye."

Thank God, it is not mere fancy of the poet. It is scriptural truth. An ever present reality. The best of all is, "God is with us." Faith is the substance of things hoped for. Heaven to the believing soul comes down to earth. "Ye are not come to the mount that ye may not be touched." What then? "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and unto the innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to the blood of sprinkling which sprinkleth better things than the blood of Abel." What amazing grace! Let us wonder and adore!

Yours in the kingdom and patience of Jesus. Dr. P. joins in Christian salutations.

PHOEBE PALMER.

POWER OF PIETY.—"The greatest effects have been produced more by piety than by talent."—*Robt. Hall.*

[Original.]

PROFESSING THE BLESSING.

BY M. A. BERNHARD.

DISEASE had come with blighting touch,
And brought me near the grave;
For me was found no remedy;
No healing power to save.

The bloom had left my wasted cheek;
Death's damps were on my brow;
And friends to note my dying breath
Were gathered round me now.

A great Physician came that way,
A man of skill and power,
Who undertook my hopeless case,
In this despairing hour.

A simple remedy he gave;
Disease and Death withdrew;
The flut'ring pulses beat again
With hope, and vigor new.

I lived, I saw, I walked again,
With grateful heart I spoke,
Of Him whose skill had rescued me,
And Death's dark fetters broke.

Ah! was it *Pride* that made me speak
To friends and kindred all,
Of this Physician's wondrous skill,
Who thus had made me whole?

And can it be when Jesus comes,
And whispers we are free,
That it is *Pride* inspires us then,
To sing of victory?

O no: with grateful hearts we'll tell,
His matchless power to save;
We'll tell the wondrous story here;
And when on Jordan's wave,

He whispers to our fainting hearts,
"Thy sins are all forgiven;"
We'll raise a louder note of praise;
And louder still, in heaven.
Cleveland.

SELF-KNOWLEDGE.—"A man's nature is best perceived in privateness, for there is no affectation; in passion, for that putteth a man out of precepts; and in a new case or experiment, for then custom leaveth him."—*Bacon.*

THE BIBLE.—"Intense study of the Bible will keep any writer from being vulgar in point of style."—*Coleridge.*

[Original.]

THE UNION OF THE VINE AND BRANCHES, — CHRIST WORKING IN HIS MEMBERS.

BY A. P. J.

"I AM the vine, ye are the branches: every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bear more fruit." John xv. 2, 5.

"Do the first works." Rev. ii. 5.

"I must work the works of him that sent me while it is yet day; for the night cometh when no man can work." "As my Father sent me into the world, even so have I also sent them into the world." John ix. 4, also xvii. 18. Is this truth fairly recognized and acted upon? Do the followers of Christ realize that they are sent into the world upon the same unselfish mission towards lost souls, and the same labor of love, as far as their ability extends? Let us collate some of the principal texts expressive of the nearness of the union of the members of Christ's body (which is the church) with their head which is Christ; by way of inducing them to acknowledge their responsibility as working members of their directing head. "He gave him to be head over all things to the church; which is his body," (Ephes. v. 23.) "Christ is the head of the church; and he is the Saviour of the body," (Eph. v. 23.) "Therefore glorify God in your body, and in your spirit; for ye are not your own," (1st Cor. vi. 19, 20.) Now the question arises, how shall we glorify him in body? The Saviour answers it, by declaring himself sent to do his Father's will, and to finish his work; and in this manner he had glorified him. "I have glorified thee on earth: I have finished the work thou hast given me to do." "And I am glorified in them." For as he was sent into the world to do his Father's will, and to finish his work, so he sent them into the world to do his will and to finish his work. "And thus is he glorified

in them," by their doing his will as he did his Father's will. The inference here is plain, — in other passages it is positively asserted that they were to keep his commandments as he kept his Father's commandments; (a very perfect standard indeed) and this was the condition of abiding in his love. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love." These Christians did glorify him as he had glorified his Father by obeying him, and by doing his work. For after saying "ye are my friends if ye do whatsoever I command you," he immediately adds, "henceforth I no more call you servants, but friends;" a plain intimation that they had complied with these friendly terms. (John xv. 10, 14, 15.) These were the first Christians that he made; they were orally instructed by himself, personally superintended by him in their work, and had his own sacred example ever before them. Let us then study attentively the things recorded concerning these Christians, since they were written for our "example and instruction," that we may know, in order to "do the first works."

We see that these first works were obedient works. And we find these Christians not only working the works of Him that sent them, but constantly inciting others thereto. We never hear once of their arguing against obedience, as some do now. This was no part of "the first works." These simple-minded Christians did not understand the *modus operandi* of separating the work of Christ, and the salvation of Christ; "That ye bear much fruit, so shall ye be my disciples." They understood this text literally, and obeyed it as literally. They every where proclaimed "Christ is all," and they proved their sincerity by making him their all. "Master, we have left all and followed thee," was their ready response to his proclamation, "Whosoever he be of you that forsaketh not all that he hath, he cannot be

my disciple." They were not like the many that followed him as long as the loaves and fishes were multiplied, but turned back as soon as the gospel of self-denial was presented to them. Those who counted all worldly "gain but loss," to follow him, not only renounced all self-seeking, but were expressly informed in advance that they were to encounter unheard of trials, and to endure unparalleled sufferings; but the favor of Him who said "Blessed are all they who shall not be offended in me," was more to them than the things they had renounced, and was sufficient to sustain them under all they were called to do or suffer.

"Great peace have they that love thy law, and nothing shall offend them." Let this great peace, then, be ours, and let us determine within ourselves, that we will neither be ensnared by the example of worldly minded professors, nor be intimidated by their sneers, from following after the things that make for peace, and the things wherewith we may edify one another. This was a part of "the first work," which we must do. And this was the principal part of their work, for though they did not neglect the clothing of the naked, and feeding of the hungry, yet this was a secondary consideration. The spiritual need of all is of primary importance, and almsgiving should only be made accessory to that. Let us examine further into these examples and instructions if we would "remember from whence we are fallen and repent, and do the first works." They spoke the word "instant in season and out of season, reproved, rebuked, exhorted with all long suffering and doctrine, shewing themselves patterns of good works, in doctrine uncorrupt, grave, sincere." They affirmed constantly, that they which believed in God should be careful to maintain good works. That the man of God might be perfect: thoroughly furnished unto all good works; they were "to maintain good works that they might not be unfruitful." Hence the

nature of gospel fruit is defined; and if they did not maintain these good works that they might not be unfruitful, what was the consequence? Let the divine record answer. "Every branch in me that beareth not fruit he taketh away." Notice the words "in me," it was not outside branches. The fate of these fruitless branches was expressly declared. "They are burned." (John xv., 6.) Remember that gospel fruit is good works after the gospel model. If then you continue in unfruitfulness, and expect to escape the fate that his word declares, upon the plea of mercy, do you not array his mercy against his truthfulness? And for what purpose should he thus falsify his word? To indulge your carnal self-seeking and self-indulgence? Are not his promises rather based upon self-denial? But disobedience is not denial of self, but a virtual denial of him, for there were some that bore his name even in that early day, "who professed that they knew him, but in their work denied him, being disobedient." No doubt this class was there as now, very busy in casting the stigma of fanaticism at the other class, who were described as full of all goodness, filled with all knowledge, and able to admonish one another." (Rom. xv., 14.) They determine not to follow after this full of all goodness pattern, therefore, they explain it away. Do they not as much deny his word by rendering it ineffectual, as by actual unbelief? They go further than this to quiet their uneasy consciences. They stigmatize those who are striving to follow after this pattern, as overrighteous and enthusiastic. Your brethren that hated you, and cast you out for my name's sake, said, Let the Lord be glorified. It seems that this class were not indifferent to the glory of God, they were deluded into the idea that they were glorifying him even while casting hard names at their brethren. But what was the result? Which were approved? He shall appear to your joy, and they shall be ashamed. "For they

have chosen their own ways, therefore I will choose their delusions, because, when I called they did not answer, when I spake they did not hear, but chose that in which I delighted not." "Therefore I will bring their fears upon them." Are they not choosing their own ways, when in reply to the gospel that calls them to "do their first works" — they say, we are not required to live as the first Christians lived? Where is it said in the Bible that we are not required to live as the first Christians did? And if they cannot find it there, it is a self-willed assertion, that those who act upon it are doing their own wills. How can they be glorifying Christ as he glorified his Father, and taught the first Christians (which he made when personally present) to do? They not only find no authority in the Scriptures for such self-willed assertions and conduct, but the church was commanded peremptorily "to repent and do the first works," when they had not departed near so far as the church of the present day. And a fearful penalty was attached to their disregard of this warning, nothing less than the removal of gospel light, which, because they did not use the "space given them to repent" according to the directions of the Spirit, was actually done. O trifle not here, whatever else you may do. "God is not mocked." We can "sow to the Spirit" — and we can "sow to the flesh," and we shall reap what we sow.

[To be continued.]

THE SPIRIT IN PRAYER. — "Just in proportion as we abide in the love of Christ and his words abide in us, his Spirit dwells within us, teaching us how to pray and what to pray for. The desires which the Spirit of God kindles in the soul must be according to the will of God." — *Wayland*.

We care not *where* heaven is. We know God is there; that is enough. If faithful, we'll be there too.

[Original.]

A TESTIMONY FROM REV. WM. HILL, 1842.

A PASTOR in this city, (New York) incidentally speaking of his former friend Mr. Hill, a Presbyterian minister, who had endured some hardships among his brethren, for the sake of the doctrine of holiness — sent us the enclosed letter, and we felt it our duty to give it a place in the excellent Guide. *That he, being dead, may yet speak.*

Y.

NEWBURGH, N. Y., Sep. 26, 1842.

Dear Brother Lounsbery,

I take a few moments of that time which I have devoted to the Lord, in writing a short epistle to you his servant.

It is sweet to feel that we are *wholly the Lord's*, that he has received us, and calls us his. This is religion — a relinquishment of the principle of self-ownership, and the adoption in full of the abiding sentiment, "I am not my own, I am bought with a price." Since I last saw you, I have been pressing forward, and yet there has been nothing remarkable in my experience of which I can speak — indeed, I do not know as it is best to look for remarkable things — but *strive to be holy*, as God is holy, pressing right on toward the mark of the prize.

I do not feel myself qualified to instruct you; I can only tell the way in which I was led. The Lord deals differently with different souls, and we ought not to attempt to copy the experiences of others, yet there are certain things which must be attended to by every one who is seeking after a clean heart.

There must be a *personal consecration* of all to God: a covenant made with God, that he will be *wholly*, and *forever* his. This I made intellectually, without waiting for a change in my feelings — with a heart full of hardness and darkness, unbelief and sin and insensibility.

I covenanted to be the Lord's, and laid all upon the altar as a living sacrifice, to the best of my ability.

And after I arose from my knees, I was conscious of no change in my feelings. I was painfully conscious that there was no change. But yet it was sure, that I did with all the sincerity and honesty of purpose of which I was capable, make an entire and eternal consecration of myself to God. I did not then consider the work as done by any means — but I engaged to *abide in a state* of entire devotion to God — a *living perpetual* sacrifice. And now came the effort to do this.

I must also believe that God did accept me, and dwell in me and become my Father. I was conscious I did not believe this, and yet I desired to do so. I read with much prayer John's first epistle, and endeavored to assure my heart of God's love to me as an individual. I was sensible that my heart was full of evil. I seemed to have no power to overcome pride or to repel evil thoughts, which I abhorred. Christ was manifested to destroy the works of the devil, and it appeared that the sin in my heart was the work of the devil. I was enabled to believe that God was working in me to will and to do, while I was working out my own salvation with fear and trembling.

I was convinced of unbelief, and that it was *voluntary* and *criminal*. I clearly saw that unbelief was an awful sin — it made the faithful God a liar. The Lord brought before me my besetting sins which had dominion over me, especially preaching myself and indulging self-complacent thoughts after preaching. I was enabled to make myself of no reputation, and to seek the honor which cometh from God only. Satan struggled hard to beat me back from the Rock of Ages, but thanks to God, I finally hit upon the method of living by the moment, and then I found rest. I trusted in the blood of Christ already shed, as a sufficient atonement for all my past sins, and the future I committed wholly to the Lord, agreeing to do his will, under all circumstances, as he should make it known, and all I had to do was to

look to Jesus, for a present supply of grace, and to cleanse my heart and keep me from sin at the present moment.

I felt shut up to a *momentary dependence* upon the grace of Christ. I would not permit the adversary to trouble me about the past or future, for I would each moment look for the supplies of that moment. I agreed I would be a child of Abraham and walk by naked faith in the word of God, and not by inward feelings and emotions, — I would seek to be a Bible minister.

Since that time the Lord has given me a steady victory over sins which before enslaved me. I delight in the Lord and in his word. I delight in my work as a minister, — my fellowship is with the Father and with his Son Jesus Christ. I am a babe in Christ. I know my attainments are small compared with those made by many. My *feelings* vary, but when I have feelings, I praise God and I trust in his word, and when I am empty and my feelings are gone, I do the same. I have covenanted to walk by faith and not by feeling.

The Lord I think is beginning to revive his work among my people.

Praise the Lord. May the Lord fill you with all his fulness and give you all the mind of Christ. O be faithful. Walk before God and be perfect. Preach the word. Be instant in season and out of season. The Lord loves you — He works with you. Rest your soul fully upon that promise, "*Lo I am with you always*, even unto the end of the world."

I shall be pleased to hear from you.

Your fellow soldier,

WM. HILL.

After Rev. H. Belden had read this letter, he said his dear friend Mr. Hill on his death bed, regretted he had not written more upon the necessity of a holy life. We trust this living epistle will in a measure redeem his regrets.

Always be in the *spirit* of prayer.